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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

THE BIBLE CHAMPION

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WE WISH ALL OUR FRIENDS A Happy NEW YEAR! That is to say, a year in the company of Christ! Was ever a happier journey than that of Cleopas and his friend to Emmaus, when "Jesus Himself drew near and walked with them?" And why should we not through the year go with Him? Is He not the same yesterday, today, and forever?

It is safe to say, at the opening of the year, that difficulties await us. A right life is never an easy one. Let us gird ourselves accordingly for the race that is set before us.

Faith, with all the power of love and loyalty, keeps us in constant communion with God.

Prayer is the wire between us. Prayer is taking hold upon the strength of God; and there is no prayer but the prayer without ceasing; as there is no love but unceasing love.

And the corollary of faith in God is faith in oneself. Of myself alone I am as weak as Sansom shorn of his locks; but I "can do all things through Christ which strengtheneth me." We may thus confront the future without fear or misgiving because our "I can" is really the "I can" of Christ who liveth in us! So, forth we go, leaning on an everlasting arm!—*David James Burrell, D.D.,LL.D.*

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FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

The Bible League of North America

THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

WILLIAM PHILLIPS HALL, *President*

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THE BIBLE CHAMPION

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EDITORIAL

New Year

THE world moves: and everybody knows it. But there are John Jaspers in the world, even in our time, who refuse to admit it. "The former days are better," they say: "Our great-grandmothers bought dress goods for sixpence a yard, and how they wore!" But they forget how those great-grandmothers used to make their own bonnets, and how the fathers had to go to church with muskets over their shoulders.

The Jews in Palestine were given to the same sort of murmuring for "the good old days." The Lord had delivered them out of bondage and led them into a land flowing with milk and honey; but in every time of momentary trouble they longed for the leeks and onions and flesh-pots of Egypt, with never a thought of the bleeding sorrow of the brick-kilns and the whip of scorpions. So when the time came for Joshua to bid them a last farewell, he took occasion to remind them of the goodly heritage which the patient endurance of their forebears had purchased for them; and all the hardships of those former years were wrapped up in this brief bundle of words: "They dwelt on the other side of the flood."

What flood did he mean? The Jordan, or the Red Sea? Either would answer; for the former would leave them in the wilderness and the latter in the house of bondage; so that in either case it ill behooved their children to murmur against God.

But for us there is another flood to think of: to wit, the current of events that men call Progress. As we look backward at this opening of another year we cannot but observe how it separates between us and those who have gone before us. Progress is a fact. It is like a river moving onward to a boundless sea. By its margin are many eddies where the faint-hearted, who cannot see afar off, stand bewailing a backward flow; but the river rolls on.

The lines are fallen unto us in pleasant places. Our fathers labored and we have entered into their labor. They dreamed dreams and saw visions that are coming truer every day. Their hopes were for posterity; as it is written "They received not the promise, God having provided some better thing for us."

We have received from them a goodly heritage of truth. We have an open Bible. At a great price was it purchased for us by the men of the Reformation; and how lightly we esteem it. Bibles, Bibles, Bibles everywhere, on shelves dust-covered, on tables unread; with the Master's word ringing in our ears, "Search the Scriptures"— *ereunate,* literally like hounds upon the scent—"for in them ye think ye have eternal life and these are they that testify of me!"

We have the three historic symbols of the church: to wit, the Apostles Creed, for which the early church paid tribute at the stake and under the headsman's axe; the Nicene Creed, which was adopted by the uplifting of many arms that had been severed at the wrist; and the Athanasian Creed, which stands for centuries of controversy carried on while shouts of battle were rending the air. O it is easy for invertebrates in these piping times of peace to rail at Creeds; but such formulated symbols of belief have been milestones in the onward march toward a better apprehension of the great verities which make this world a better place to live in and heaven a better place to long for.

The truths thus formulated have served as postulates on which to rear superstructures of further truth. If one chooses to ignore them he can do so. There are people who insist on demonstrating each for himself these fundamental facts; which is precisely as if seam-

stresses should insist on sewing with a fish bone or as if farmers were to go on plowing their fields with a crooked stick. But thoughtful people are content to profit by the achievements of the past. They believe that a better vision of the whole landscape of truth may be had by standing on the shoulders of their forebears. History is not a treadmill wherein men go round and round, getting nowhere, "forever learning, yet never coming to a knowledge of the truth," but rather a thoroughfare—"The King's highway"—whereon we journey, like a royal troop laden with the spoils of conquest, to the palace of the King.

It is in these venerable creeds that the universal Church finds not only its test of orthodoxy but its ultimate bond of union; for it is only by a process of elimination that unity can ever be arrived at.

We lament the existence of heretics in our pews and pulpits; but let us take comfort from the fact that heresy was never so rampant as in apostolic times. Witness the epistolary warnings against Arianism, Gnosticism, Docetism, Ebionism and Neo Platonism. If you want to find heretics, go back to the Middle Ages and witness the wide-spread revolt of the human intellect against the absolutism of the Church.

If you are in quest of heretics, go back to the time of the Reformation when, amid the exuberant joy of new-found freedom, all sorts of excesses were to be found under the banner of religious emancipation. Or go back to the beginning of the present century when, at the inauguration of President Dwight of Yale, there were only four professing Christians in that institution; when "old Park Street" was the only orthodox Church in Boston and so unpopular that the "best people" were accustomed to sit under its ministrations with mufflers over their faces. Oh no, these are not the days of heresy, but rather of grateful faith in fundamental and proven facts.

It is not for nothing that our fathers framed those historic creeds. We may differ as to many things which yet await final settlement, but the universal Church can stand upon its feet and say with united voice: *"I believe in God the Father Almighty, and in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate and rose again triumphant over death! I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting; Amen."*

We have also received from our fathers a goodly heritage of righteousness; that is, of truth expressed in terms of common life.

The standards of personal character were never so high as now. The Decalogue and the Sermon on the Mount have found their way into the very nerve and sinew of most men. Sin is still here; but in forms of flagrant vice it is far less fashionable than it used to be. Gambling, duelling, drunkenness and marital infidelity are under the ban. The world expects more of any man who would be counted respectable, than it did in former days.

And certainly this is true of Christian men. The father of the poet Shelley was wont to say,

> "At church on Sunday to attend,
> Will serve to make the world your friend."

This, however, is not the reason why people go to church nowadays. The world hates sham and Pharisaism and inconsistency. Let a Christian go astray from the common sanctions of morality and he is pilloried in the newspapers. Let a church-member lose his footing and hark to the trumpets from the house-top! If this means anything it means that the world puts a high estimate on Christian ethics. In other words, it approves of Alexander Pope's definition of a Christian as "the highest style of man." This is as it should be. But what a tribute have we here to Christian character.

Why is it that when an infidel goes wrong it creates no great commotion? It is the expected that has happened.

We have a goodly heritage of power. The day of polemics has passed and, behold, the day of dynamics is come. Time was when men were chiefly concerned for their own salvation; then came another time when the energies of crusading hosts were spent upon the defense and perpetuation of the Church—as if the gates of hell could prevail against a church founded on the incarnate Word of God. But the hearts of believers have been enlarged in these last days. Their watchword is The Kingdom!

It was only two hundred years ago that Richard Baxter cried, "The world lieth heavy on my heart; because Turks and Tartars have no Saviour, and I cannot tell them!" It was a hundred years later when William Carey, in a Scotch Conference, proposed the evangelization of India only to be called to order by the moderator calling, "Sit down, young man!" But the missionary propoganda has now attained such momentum that its ultimate

success is a foregone conclusion. The nineteenth Century was a century of marvels; who can predict what this twentieth Century shall be?

Not only the missionary movement but Social Reform is in evidence. We are profoundly concerned in the discussion of all problems that involve the common welfare. At the beginning of the Christian era there was a place by the Sheep Market in Jerusalem, where the lame and the halt and the withered were placed to await the moving of the waters; and that was the best Hospital of the time. On the other side of Gennesaret, in the land of the Gadarenes, a poor demoniac had his dwelling among the tombs; and that was the best Insane Asylum of the time. At the Gate Beautiful sat a paralytic asking alms of Peter and John as they passed by; and that was the nearest approach to a Refuge for the poor in those days. But all along the line of Christian history have sprung up institutions for the relief of the friendless and suffering. The *liberalitas* of the ancient world had given way to the *caritas* of our religion. We are beginning to understand that while the song of the angels was an ascription of glory to God, it was also an expression of good-will toward men.

The Temperance Reform is in evidence. In the Colonial Congress of 1789 a duty was placed on glass with a singular reservation; black bottles were to be admitted free! In 1808 a Temperance Society was organized in Saratoga County in which forty-three members, all of them substantial farmers, pledged themselves not to be intoxicated under a penalty of fifty cents for each offense. It is a far cry from all that to Constitutional Prohibition which—despite the opposition of the world, the flesh, the devil and the newspapers—has come to our country to stay, because the people are behind it.

Industrial Reform is in evidence. Labor and Capital have at last reached a fighting level! Each has its rights and both insist upon a square deal; and, what's more, if they are allowed to fight out their differences to a finish, they will get it.

Political Reform is in evidence. In the time of William III bribery was so commonly practiced that the King publicly announced his inability to deal with it, saying, "Under the existing order of things, to refuse the common practice would endanger my crown." Not the king, however, but the people now have the whip hand; and Lincoln never said a truer thing than this: "The people can be trusted in the long run." Thank God for the referendum! The augean stables will never be absolutely clean until the millennium; but when the people unitedly undertake to sweep them out, it will be done.

And precisely there is where we note the clearest mark of betterment in these last days: *the people have discovered themselves.* Time was when the affairs of nations were in the hands of an elect few and the commonalty were dealt with as mere flies or earthworms; but of late thrones and dynasties have been tottering to their fall. *Vox populi, vox Dei* is not true; but it is truer today than ever before that God, through the people, is ruling the world.

We conclude, therefore, that progress is a fact. The present unrest and confusion among all nations must not be taken as an unfavorable sign. The cataclysm that has followed the World War is like the freshets of the lower Mississippi that, while involving many incidental losses, make for the improvement of a thousand plantations. I have watched the rising backwaters of that great river rolling the wrong way, apparently, for endless miles; but in the distance boats could be seen following the deep channel toward the Gulf. Here is the logic of optimism; God's purposes never fail. His river, freighted with the argosies of the future, rolls ever onward toward the Golden Age.

Is life worth living, then? "In an age on ages telling to be living is sublime." Let us be thankful that we dwell this side of the flood. "Better fifty years of Europe (not to say America) than a cycle of Cathay!"

The world does move. For uttering those words three centuries ago, Galileo was haled before the Inquisition and required to kneel and abjure them as "an abominable heresy"; but struggling to his feet he muttered "Nevertheless, it does move!" So I say, while clouds of trouble obscure the sun, *nevertheless,* God holds his benignant sway over all.

I wish all our CHAMPION readers a happy New Year!

The record of the past is the franchise of the future. It is recorded that Blind John of Bohemia was guided in battle by the footfalls of his calvary. The Lord enable us to hear the pounding of his horses' hoofs on the roads that lead to the ultimate triumph of truth and goodness! It is a calamity for any man to be behind the time.

It is glorious to be living now. The gleaning of the grapes of Ephraim is better than

the whole vintage of Abiezer. Farewell to the past, to the darkness of vice and oppression; and welcome the light that shineth more and more unto the perfect day!—*D. J. B.*

The Old Year and the New

IT IS fitting, wise and appreciative to stop in the midst of the rush, reflect upon the past and prospect upon the future. Our young people will measure time with a much longer ruler than the older people. To the boy and girl, it seems like a long time since last year. To the young man or woman, it seems like many years since childhood. To the man and woman in middle life, years seem much shorter and fuller with every new calendar. With the old folks, the years of the past seem only like a string of beads, and they feel nearer to their childhood than do those in their youth.

The younger we are, the more glowing the future appears. The child paints pictures; the youth dreams dreams. The man in middle life is more cautious. The older people realize that many of their early dreams never came true, many of their plans have failed and come to naught. They are conscious of the fewness of the years that remain. Health and strength may be failing; and there is no incentive to dream or plan.

Here comes the test of life. If life has been misspent or if one has not learned to know God the Father and Christ our Saviour and Brother, then there is nothing but despair. But if we have found God and he has found us through Christ our Lord, then we are filled with hope, resting on his promises. Then we look forward as children going home. We yearn to see his face, and time cannot speed too rapidly. We know that we are going to a home of such beauty as eye hath not seen, ear hath not heard, neither hath the heart of man conceived. We know that loved ones who left us in the years gone by are waiting for us. We know that our youth shall be renewed and we be perfect and dwell with the perfect.

The soul who has reached this assurance cares not to dwell upon the past save as a sweet memory. He knows that much of it was shadow. The best thing in it was the souls he loved. But to him the future is blessed, eternal, and will never fade away. Such a soul dwells in light which dispels all natural shadow. This is a true victory, the victory of faith which overcomes the world.

The best thing, the first thing, then, as we enter the new year, is faith in God through our blessed Lord. This stays us in the present passing years, and this fills us with hope and love and joy for the future.—*D. S. K.*

The Bible Doctrine of Creation

WHAT people need for their salvation and comfort is the full tonality of Biblical doctrine. There is no doctrine that can be slighted or eliminated without hurt to the soul. Nor is it right or wise to disparage one doctrine in order to stress another. It is not for us Christians to say which doctrines are more important and which are of less value. We should simply accept the whole Bible, and let God take care of the relative importance of the various teachings.

Here is a flowering plant. Suppose you were to say, "The petals of this flower are not essential; so I will just pull them off." Would you still have the plant in its entirety and its true value? Or suppose you were to cut off the stem or pull up the root, and say, "These are not the worth while parts of the plant; all I care for is the flower!" Would not that be an odd way to treat a plant?

Well, the Biblical system is a living organism; it is not a lot of dead wood that can be tossed about anywhere and any way. Said Jesus, "The words that I speak unto you, they are spirit and they are life." And since He always cited the Old Testament as of divine authority, He must have meant that its words, too, were living words.

The application of these principles is now to be made. It is wrong, as is sometimes done, to play off the doctrine of redemption against that of creation by saying that the Bible has little to say of the latter and much to say of the former. Even if that were true, still the doctrine of creation is explicitly taught in the Bible, and therefore it must have some importance in God's sight, even if it is not the most outstanding doctrine. Since the Bible

God's Book, why would He have inspired y one to write the narrative of the creation it is of negligible value? Besides, it stands reason that creation must precede redemp-n, or there would be nothing to redeem. es, more—if the created moral being had not llen into sin, there would have been no story of redemption to record and no doc-ine of redemption to teach. Cannot people e that all the doctrines of the Bible belong gether; that they form an organic system at cannot be torn asunder?

But what are the facts about the amount of iblical teaching regarding creation. If one ould say that all the Bible has to say about eation is contained in the first two chapters Genesis, he would thereby prove that he ad not studied the Bible carefully. In oung's Analytical Concordance we find that ne words "creation," "create" and "Creator" ccur at least sixty-five times in the Bible. f course, the word redemption and its allied rms occur frequently too, and for that we re thankful; for it surely is a great comfort o know that the creating God is also the re-eeming God. The one doctrine complements he other. The fact is, if we are going to etain our Christian faith in its integrity un-immed and undiminished, we must accept nd uphold the three great cardinal doctrines f creation, preservation and redemption. None of them would be possible without the thers, any more than a man could live with-ut his lungs, his heart and his brain.

Let us note how beautifully the doctrine f creation runs through the Bible. We need o touch only on the high points—Pike's Peak, Long's Peak, Gray's Peak, etc. Cita-ions will be made after Gen. I and II to show ow the subsequent revelations go back to nd corroborate the earliest Biblical narra-ive. Gen. 5:1: "In the day that God created nan, in the likeness of God made He him; nale and female created He them, and blessed hem, and called their name Adam, in the lay when they were created." Note the epetition, as if God wanted to put the mat-er so plainly and emphatically that no one ould ever misunderstand His meaning, or per-ert it. Gen. 6:7: "And Jehovah said, I will lestroy man whom I have created," etc. Note he third of the Ten Commandments, that especting the Sabbath. Why were the Israel-tes to "remember the Sabbath day to keep it oly?" Because "in six days Jehovah made eaven and earth, the sea, and all that in hem is, and rested the seventh day; wherefore Jehovah blessed the Sabbath day, and hal-lowed it." Thus Exodus 20:11 correlates with Gen. I and II. Read Deut. 4:32: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other," etc. See how this verse connects Deuteronomy with Genesis in one historical narrative. It is as if an Amer-ican fourth of July orator would refer to the Declaration of Independence of 1776.

Across the centuries runs the doctrine of creation. Note what Nehemiah says (Neh. 9:6): "Thou art Jehovah, even thou alone: thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and thou preservest them all." Here the last historical book of the Old Testament agrees with the first book on the doctrine of creation. Isaiah is rich in similar passages: "Lift up your eyes on high, and behold who created these things" (40:26); "I have made the earth, and created man upon it; I, even my hands have stretched out the heavens" (45:12). In the following passages there are ref-erences to the garden of Eden where Genesis tells us some of the creative events took place: Isa. 51:3, Ezek. 28:13, 31:8, Joel 2:3. Hear Isaiah again (45:18): "For thus saith Je-hovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited."

The Psalmist has not overlooked the doc-trine of creation. Says 33:6-9, "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth," etc. Also Ps. 146: 5, 6: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven and earth, the sea and all that therein is." And here is a key passage (Ps. 121:12): "I will lift up mine eyes unto the hills, whence cometh my help; my help cometh from Jehovah, who made heaven and earth."

Neither have the New Testament writers, led by the Holy Spirit, overlooked the doctrine of creation, but set it forth in connection with the doctrines of grace and redemption. In Mark 10:6 our Lord Himself says, "But in the beginning of the creation male and female made He them." Again in Mark 13:19: "For in those days shall be tribulation such as there hath not been the like from the be-ginning of the creation which God created until now, and never shall be." The apostle John, who so wonderfully portrays the Re-deemer, thought it worth while to connect

Him with the original creation (Jn. 1:3): "All things were made through Him, and without Him was not anything made that hath been made." So Paul (Rom. 1:20) speaks of "the invisible things of Him from the creation;" and also (Rom. 8:22) that "the whole creation groaneth and travaileth together until now." "By Him were all things created" (Col. 1:16). "And have put on the new man, that is being renewed unto knowledge after the image of Him that created him." In I Cor. 11:8,9 Paul speaks of the woman being made from the man, not the man from the woman, and uses the word "created," thus connecting with the doctrine of the original creation of man and woman. Paul did not think it necessary to play off creation against redemption, but held to them both, as every true Biblical believer will do. In Heb. 11:3 the writer says that "the worlds were framed by the word of God."

And what about the last book of the Bible, Revelation? Consult 3:14, 4:11, 10:6. Read 4:11: "For thou didst create all things, and because of thy will they were, and were created."

Thus the Bible does not belittle the doctrine of creation in order to stress and uphold any other doctrine, but reveals all its doctrines in their fullness and power.—*L. S. K.*

The Cause of Doubt in our Colleges

EVERY now and then Dr. Percy Stickney Grant breaks out afresh against the teaching of the Bible, and then the New York *World* and some other papers regard what he says as a choice piece of news—a real tidbit. In a recent utterance he declared that 85 per cent. of our college students lose their faith in Christianity.

If that is true, it is sad indeed. However, we are so used to wild guesses from the source named that we prefer to have the figures verified before we give them credence. We do know that there are many colleges and Bible schools which teach religion in the old, tried and true way, and turn out students who not only retain their full Christian faith, but go forth into the world as flaming evangelists for Christ and His gospel. This may not be the case in some universities where mere secular knowledge and worldly wisdom are the sole desideratum, but it is the case where divinely revealed knowledge holds sway and is faithfully taught.

But why do so many students at our universities become unsettled in their Christian faith? Dr. Grant accuses Christian people themselves of the blame. The more carefully you instruct the children in the teaching of the Bible, especially at its face value, the more apt they are to become skeptics when they go away to the universities and learn about "science." If the children and young people were taught Christianity according to Dr. Grant's way, they would not lose their faith at the schools. They would still hold on to their faith, because it would agree with "science." So Dr. Percy Stickney Grant.

Well may we believe that young people taught according to the Grant regime would not lose their faith. They would have precious little to lose! It would hardly be worth salvaging. It might almost as well be given away for "junk." It would not be worth selling, for no one would pay anything for it.

What does Dr. Grant want to substitute for the Christianity taught in the Bible? A religion without "supernaturalism"! So he says. It is because Christian people teach the supernaturalism of the Bible that our youth are deprived of their religious faith when they become university students and begin to study science! Thus reasons the rationalist.

We would pointedly ask, what would be left of Christianity if you jettison its supernatural element? Is not the whole system of Christian faith based on the supernatural? The Bible begins with the supernatural when it says that God created the heavens and the earth. Everywhere God in one way and another operates in nature and dwells in human life. In many places He is represented as revealing His will directly to patriarchs and prophets. When Christ came, He declared that He came from the Father on a special errand of redemption. Think of it for a moment, Christian people, how much would be left of Christ and the Bible if we should throw away the supernatural element and reduce Christianity to a mere system of naturalism? Without the direct power of God, the saving power of Christ and the regenerating power of the Holy Spirit, how many people would be saved from sin? None. We must do what we can to save our country from this crude and crass naturalism, which is older than Democritus, and is there moss-

grown and archaic, its moral and spiritual failure having been demonstrated through all the centuries. Where would have been Justin Martyr, Ireneus, Anselm, Bernard, Luther, Knox, Wilberforce, Gladstone, and all the rest of the "twice-born" men, had the supernatural been eliminated from the Christian religion?

By his own mouth this advocate and revamper of the old, outworn "religion of nature," proposed by the deists of the seventeenth and eighteenth centuries, proves that he has never known the converting power of Christ. No man who has ever had a real Christian experience will want to rob our Lord of His supernatural intervention in the sinner's behalf. So if our young people are trained according to Dr. Grant's regimen, they may safely go to any kind of a secular university and swallow any kind of teaching, because they will have no faith to lose. True Christian faith and experience differ by continents and infinite stellar spaces from the crude, earth-born naturalism of our day.

Is it true that those who hold to the plenary faith of the Bible are to blame for the frequent lapses into apostasy on the part of young people who go to school? No, it is not true. Those who have been carefully trained in the Christian religion are the ones who, for the most part, cling to their faith in spite of unbelieving instructors. Some who are weak and vacillating, and perhaps never had a deep Christian experience, may yield to the speculations of the scientists without much protest. They may think they must go with the popular current for the time, else they may be flouted at as "unscientific," "unscholarly" and "reactionary." They are more like weather-vanes than firm, steadfast Christians who can say with Luther, "Hier stehe ich." But young people who have been firmly established by careful training and real experience in the Christian religion will not bow so readily to every scientific speculation that is proposed, but when they see that a theory does not coincide with the Bible, they will stop and inquire and investigate, to see whether the proposed theories are established on a firm basis of truth. The result is, they soon learn that evolution is only a hypothesis and not a scientifically established fact. Therefore, they reason, and reason rightly, they have no cause for giving up the faith of their fathers. A Christian experience is a fact, empirically proven; but evolution is not.

What is the real cause of defections from the Christian faith? It is the anti-Christian teaching of many of the schools. Any person can see that the animalistic theory of man's origin does not agree with the Biblical teaching, which is that man was created in the divine image and had direct communion with his Maker. When young people see that fact, and all too easily yield to the bestial view of man's genesis, their faith in the Bible passes. They reason logically on this one point, however weak they may be in other ways—that, if part of the Bible is errant and mythical, the rest of it loses its authority over conscience and life. This is especially true when they remember that Christ and His apostles constantly referred to the Old Testament, including Genesis, as the Word of God.

No; friends of the liberalistic school, you are in error; you cannot salvage Christian faith by casting overboard its supernatural element; for then there would be nothing worth salvaging. —*L. S. K.*

Who are the Medievalists?

THE term "medievalist," when applied to evangelical scholars by the latitudinarians, is meant as a term of reproach or opprobrium. The writer of this was recently called a "medievalist." Is the name properly applied to evangelical believers? Or is it another of those errors so common among liberalists indicating their lack of real accurate information? Do the liberalists really know what medieval theology and science and philosophy were?

Let us observe. Those of us who hold to the plenary faith go back for our authority a good deal further than the Middle Ages; we go back to the first century, to the time of Christ and His apostles; and then, since they endorsed the Old Testament and accepted it as God's revelation, we really go back to "the beginning," when "God created the heavens and the earth." You will notice that we never quote any of the medieval theologians and philosophers, or, should we chance to quote any of them, we never refer to their teachings as divinely authoritative. But we do cite the Bible as a book of divine authority. Therefore when the liberalists call us "medievalists," they prove by that very token that they do not know what they are talking about.

Information is what they need, and need very badly.

Again, the medieval theology was the theology taught by the Roman Catholic Church before the time of the Reformation. Is there any evangelical or fundamentalist of the Protestant Church who holds to and preaches that theology? Not one. All of us hold to the cardinal doctrines of the Reformation, which was a clear movement back to the Bible over against the authority of tradition and the Roman hierarchy. Here again the liberalists expose their incapacity.

The science of the medieval period (until Copernicus, Galileo and Kepler) held to the old Ptolemaic view of the solar system—namely, that the earth is flat and stationary and that the sun, planets and stars revolved around it. Do you know any evangelical scholar who upholds that view today? If so, point him out; give the title and page of the book in which he advocates the old geocentric idea of the universe. There is no such champion among evangelical scholars. Thus again the accusers have proved their lack of precise information.

What was the theology of the middle ages? It was mostly scholasticism, and was a mixture of Christian doctrine with the ethics, logic and philosophy of Aristotle. The reformers of the sixteenth century (Luther, Melanchthon, Zwingli and Calvin) threw off the shackles of scholastic theology and the Aristotelian syllogisms, and brought the world back to the simple and clear teaching of the Word of God. Now will the accusers point to one evangelical theologian of the present time who is in servitutde to the scholastic theology of the medieval period? Is there one who quotes Aristotle as his authority either in ethics or philosophy? You ought to know there is not one. Thus again the liberalistic contemner has been proved incompetent for lack of information. In more than one of his writings has the author of these lines pointed out the faults of the ethical teaching of Aristotle.

Who are the medievalists today? Wherever they are, they are not in the ranks of the evangelical believers. The fact is, some of us are ready to admit that we have not specialized in medieval theology; we have read enough of it to know something about its fundamental principles, and to realize its cardinal merits and demerits. The books to which we have given special attention are the most recent books, say from 1890 to 1923; and these readings have included many works of an evangelical character and also volume upon volume of the liberalistic output in Biblical criticism and theology, as well as many books and articles on science, true and false, the latest of which have been issued, *anno domini,* 1923. So it is impossible to see how a modern evangelical can be a medievalist. Would it not be pertinent to suggest that the liberalist inform himself as to the precise meaning of a medievalist.

What we have said is not intended to imply that everything that was taught in the medieval period was wrong. Some of the "modernists" who seem to think so superficially, might well go to school to old Thomas Aquinus on some point, at least. For example, we are just now reading a great and good recent book (1919) on the principles of knowledge (epistemology), in which the author shows clearly that some modern theorists are really very superficial in comparison with the profound thinking of St. Thomas. And yet think of the many new discoveries in psychology, physiology and anatomy that were unknown in the great scholastic's day. However, never worry: the evangelist believer is not going back to St. Thomas or any other medievalist for his articles of faith. With him the Canonical Scriptures of the Old and New Testament are the infallible rule of faith and practice. And, by the way, it might be that the Bible is the most up-to-date Book now being published, and is well adapted to correct all loose and surface thinking on matters of religion.—*L. S. K.*

"The War in the Churches"

IN THE September *The World's Work* is a paper entitled "The War in the Churches", with the sub-heading, "The Great Split in the Protestant Denominations, Over the Issue of Fundamentalism," by Rollin Lynde Hartt. It is written in excellent spirit, and shows wide reading and large acquaintance with men. This is the first of a series of articles on the subject. The writer evidently means to be entirely fair to both sides in the present disputation; but, doubtless all inadvertently and unconsciously, his focal point of view is such as to expose this paper to two serious objections, if not more.

Objection I

The first objection is to the sub-heading,

"The Great Split in the Protestant Denominations, Over the Issue of Fundamentalism". There is no "split," i. e. objective split, in any Protestant denomination. To be sure, there have been seams, rifts, more or less, in all churches where there are clear-thinking, and consequently differing, men. It probably will be so always. But "splits," organic disruptions, are not now in evidence.

The Episcopal Church remains a unit notwithstanding the disjunctive variances between High and Low churchmen. There has been no separation in the Christian (Campbellite) denomination because of the sharp differences in regard to what many believe to be a fundamental denominational policy on the foreign mission field.

Some of the strongest Fundamentalists, in the Baptist denomination for instance, are laboring strenuously to prevent a denominational split. So then it is a mistake to say, "It is no longer a question whether they"—the Fundamentalists—"are going to split the churches. They have split them."

Moreover, it is absolutely a mistake to say that the war in the churches is "Over the Issue of Fundamentalism." *The issue is over Modernism.* There certainly would have been, and would be, no war except for the invasion and militant, deadly assaults of Modernists.

The fundamental charter of the United States is the Declaration of Independence. This land was dedicated forever to the idea that "all men are created free," and that freedom is their "inalienable right." The shot at Sumter sounded the death knell of that truth. Disunion was demanded. By no manner of means can be charged to the Government, fighting for its very life, the responsibility for the Civil War, but it is to be charged to those who assaulted and would destroy the basic truth on which it rests.

It seems impossible to know about the Bible's contents, and about the history of the Christian church through the centuries and not know that the historic faith of the ages is Fundamentalist and not Modernist. To the doctrine of Fundamentalism—such for instance as the five points again re-affirmed by the Presbyterian General Assembly last May and just now not only questioned but emphatically repudiated by prominent men in the church who are under solemn vows of assent to and maintenance of them—have been due, under the Holy Spirit, the continued existence, the growth and success of the church. And now that Fundamentalists are coming to the defense of the Faith against Modernist destructiveness, they forsooth are splitting the church! Let us not part with our common sense altogether.

Objection II

Years ago a young man was at the noted Chastain farm a mile out of Thomasville, Ga., seeking health. Some tourist northern friends drove out to see him. He took a snap-shot of them sitting in the vehicle, but by far the most prominent thing in the picture was the horse's head, and the persons back in the buggy were dwindled to almost Lilliputian size. The trouble was, the camera was out of focus.

Many Fundamentalists whom Mr. Hartt mentions are Premillenarians, but to identify Fundamentalism with Premillennialism, as the article seems to do, is all out of focus. It is a mistake.

To be sure, every Premillennialist is a Fundamentalist, i. e. he believes the doctrines of Fundamentalism, although some, like Dr. J. M. Gray of the Moody Bible Institute, Chicago, prefer not to designate themselves as Fundamentalists, but all orthodox Postmillennialists believe, as do they, in the "literal, personal, bodily, visible return" of Christ, for they believe what the Scriptures say: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i. 11).

It is also true that all Modernists, Liberalists, Rationalists, and like misbelievers in the church are Postmillennialists; but to charge up their misbeliefs to the credit, or discredit, of Postmillennialism, would be an out-of-focus, flagrant wrong. Equally wrong is it to charge up Premillennialism to Fundamentalism.

All Posts and Pres alike agree as to the essentials, the fundamentals, of the faith, but their difference as Posts and Pres is simply as to the time, and certain antecedents and consequents, of Christs's return, which are not fundamental to the Christian faith. Both, while disagreeing on this point, freely fellowship one another and work together without "split."

Upon the Editorial staff, both Associate and Contributing, of BIBLE CHAMPION, are well-known Posts and Pres, and every one is an out and out Fundamentalist. So far as the

present writer has ever heard, there has been no splintering of this staff over the Millennial question.

Let us have our biblical, exegetical, logical, theological, historical cameras in proper focus.
—*W. H. B.*

Bereavement

FROM the day that Eve wept for Abel, the first mother for the first child, until now, bereavement has been one of the common experiences. There is no race, no nation, no community, no family, and no normal individual who has not at some time passed through this testing, lonely, suffering, sorrowing experience. Even our blessed Lord went through it when he wept at the grave of his beloved Lazarus. Such a universal and intense experience calls for meditation.

ITS NATURE. Bereavement is the shock and loss to the soul arising from the separation from another soul held in the closest relations known to the human mind and heart. It is not the severance of love or the ending of interest, but it is for the time the removal of the means over which this love is exercised and this interest expressed. One of the darkest and most depressing elements of bereavement is loneliness. Bereavement breaks every temporal tie. Every relation of life, husband and wife, parent and child, brother and sister, friend with friend, have by the appointment of God their own special ties, developed through special experience and association. In the bereavement by death these are all cut, save as they appear in memory. For this reason, bereavement is in the ultimate individual. It is social only in the facts and fellowship which are common, but in the deepest, closest experiences it is individual. "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy." It is this individual experience that is the strongest, the sweetest, or the bitterest.

ITS CONDITIONS. There are but two essential conditions in which bereavement occurs, these are the Christian and non-Christian, and this difference separates the experience poles apart. The non-Christian has naught but memory; the present relations have passed away, and there is no certainty for the future; even the memory tells only of loss. Sweet recollections become sorrow, because lost forever. In all the history of the non-Christian world, and in its present manifestation, there is evidence of its pain and hopelessness in bereavement. Its very agony has pressed it to seek something certain for the future. In all its seeking it has failed. There is no human faculty or power which can reach to certainty of the world to come. The human soul by its very nature suffers from bereavement; but, left to itself, it has never found a balm of healing. Personalities who by nature are attractive divide at this point and become opposites. The Christian has hope and faith and the sure expectation of immortality and renewed fellowship. The non-Christian has none of these. Death means the loss of all things. The struggles of the benighted heathen, even through superstition and of the ancient cultured pagans to secure some hope, discover some light and to find some certainty of a future home and future life, excite our sympathy and longing to help them; but the efforts of the modern materialists and rationalists to belittle and destroy such yearning and the foundation of such hope, arouse a determination to resist their diabolical purpose and hard-hearted and dark-minded efforts. Wherever in the past or present these petrified souls have prevailed, they not only deprive human hearts of hope, but they lay open the human life to the seduction and powers of the vilest degradation.

BEREAVEMENT under the Christian condition is wholly opposite from that under the non-Christian. The non-Christian at his best has tried to reach into the super-natural and failed, and has fallen into despair. The Christian bases his knowledge of the world to come, not on his own reachings from below, but on the revelation from above. That revelation consists of two parts: A Person, Christ, who came down from heaven bearing his credentials, and a record given through men, who wrote as they were moved by the Infinite and Holy One. Both Christ and the record give infallible proofs of the truthfulness of their teachings, and bring them within our reach. Nothing in our age is more cruel than the efforts of the rationalists to blind the eyes of men to this testimony and its consequent faith, hope, love and joy to bereaved hearts. According to this Lord and Saviour and this blessed revelation, there is another world, there is a better country, there is a city that hath foundations eternal in the heavens. There is a Father's house; there is a perfect society and

friendship; there are perfect environments and a perfect, endless life. God so loved this whole sinning, suffering world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Believers, then, are sure of the reality of their life to come, of heavenly family and home, of general assembly of the First-born in heaven, and of the presence of God and our Lord Jesus Christ. Moreover, they are assured of a death without sting, an angelic escort through the air up to the place where God makes his presence known, of the opening of the grave, resurrection of the self-same body, and of the great return of our Lord at whose coming the heaven and the earth shall be recreated and all pain, sorrow, tears and bereavement will forever pass away.

ITS RESULTS. Bereavement without the Christian grace is hardening, depressing, and ends in despair. Bereavement under the Christian's graces teaches the passing character of all things earthly, the need of placing our affections on things of heaven and not of earth; calls us to review our life with one another and before God, thus uplifts and purifies our relations with men and increases our faith, love, obedience, and hope toward God. —*D. S. K.*

The Bible League of North America— a Restatement

FOR some time we have had the conviction not a few of our friends lack information as to the origin and purpose of the BIBLE LEAGUE OF NORTH AMERICA. We will undertake to give a short history of its beginnings in the hope it will not only be informing but also inspirational.

Historical Outline. Enterprises within the Church of Jesus Christ, like the Church itself, undertaken in human weakness, but with humble dependence upon God to meet some real and wide-spread need, have, under the guidance and blessing of Him who chooses the weak things of this world to put to shame the mighty, grown and developed into world-wide movements.

Origin. Through the work of the 20th Century Gospel Campaign Committee, Mr. William Phillips Hall, chairman, the fact was brought to light that the loss of faith in the Bible as the Word of God was an underlying cause of the then prevalent spiritual apathy and deadness in the churches. This discovery aroused attention and paved the way for the organization of the *American Bible League.*

A call for a conference, in December, 1900, proposed the formation of an "International Bible League" and contained this declaration: "A serious crisis confronts the Church of Christ at the close of the nineteenth century and one that can be met in no other way than by a movement such as is signified by our watchword, *'Back to the Bible as the Word of God.'* The call referred to the extreme difficulty of the enterprise, and need of consecrated financial and administrative ability. It was signed by Dr. Henry A. Buttz, Dr. R. S. MacArthur, Dr. Howard Osgood, Dr. George T. Purves, Dr. D. S. Gregory, Mr. William Phillips Hall.

A second call was sent out April, 1903, for a "preliminary meeting," signed by four out of the six who signed the first call, and Dr. Francis L. Patton, Dr. G. Frederick Wright, Dr. David James Burrell, John H. Converse, Dr. William M. McPheeters, Dr. Willis J. Beecher, Dr. Edmund J. Wolf.

April 20, 1903, the *Bible League* was provisionally organized by the election of Mr. William Phillips Hall as president. Mr. Hall has continued in this office to this day. Dr. D. S. Gregory was elected secretary. In 1905 Dr. Oliver C. Morse was elected secretary and Dr. Gregory was elected Educational Secretary. Dr. Morse was succeeded by Dr. Jay Benson Hamilton. After the death of Dr. Hamilton, in 1920, Frank J. Boyer was elected secretary-treasurer.

July 13, 1903, an "Outline Constitution" was adopted and the corporate members and officers of the board elected.

The *American Bible League* was formally incorporated under the laws of the state of New York, October 26, 1903. Its name was subsequently changed to THE BIBLE LEAGUE OF NORTH AMERICA.

Platform. THE BIBLE LEAGUE OF NORTH AMERICA holds to the historic faith of the Church in the Scriptures of the Old and New Testaments, in their entirety, as the Divinely inspired record of God's graciously and super-

naturally revealed plan of redemption for a sinful and lost race, accepting this upon the testimony of Jesus Christ as the chief witness and of Prophets and Apostles as His especially authorized co-witnesses.

Aim. In this faith the BIBLE LEAGUE OF NORTH AMERICA seeks to promote the use of the Bible for devout reading and study, and its reverent investigation and interpretation in humble dependence upon the Holy Spirit, and with the aid of true scholarship and the well-attested facts and discoveries of science.

After incorporation the *American Bible League* took control of *The Bible Student,* a monthly magazine published and edited by Dr. William M. McPheeters of Columbia, S. C., and made it the Organ of the Bible League, naming the magazine *The Bible Student and Teacher.* The first number of *The Bible Student and Teacher* was the January, 1904, issue. In August, 1913, the name of the magazine was changed to THE BIBLE CHAMPION.

THE CHAMPION still continues to function! Four of its present editors were Charter Members of the Bible League in 1903, *viz.:* Mr. Hall, Dr. Burrell, Dr. Riley, and Dr. McPheeters.

THE CHAMPION never had a more able staff of editors. It continues to elicit gratifying testimonies to its trenchant articles on living Biblical issues, and valuable notes on Bible Study and Evangelistic and Missionary work, for the promotion of sound Bible Views and teaching in defense of the Church's faith in its Sacred Book, and its able Book Reviews, and for the progress of her God-given work of witness-bearing.

THE CHAMPION solicits your interest! By calling the attention of your friends to its aims and work! By sending us names of persons who might be interested and become its friends and helpers!—*F. J. B.*

A Doctrine or a Person

NOT long ago a liberalistic speaker tried to differentiate between the Modernist and the Fundamentalist in this way: "The Modernist puts his trust in a Person, the Fundamentalist in a doctrine."

Wrong again! Always wrong! The Fundamentalist is not so simple-minded as to put his trust for life and salvation in a doctrine. He knows well enough that a mere doctrine cannot save him. A doctrine is not a person or a concrete thing. In itself it has no power, except as it may appeal to the mind as true or false. An abstract truth can save nobody, no matter how vital and important it may be. Take an illustration. The civil law could not by itself save a man from robbery or murder. It is only the officers of the law, who know that they are acting according to the law, who can make human property and life secure. Cannot a little child see the distinction?

So the evangelical believer knows that it is not the doctrine of Christ that saves him; it is Christ Himself, the all-powerful and gracious Person, who alone can redeem and save. So the Bible teaches: "Believe on the Lord Jesus Christ, and thou shalt be saved;" "Whosoever believeth on Him shall not perish, but have everlasting life;" "I know whom I have believed, and am persuaded that He is able." People who accept the Bible as the infallible source and rule of faith and practice surely have studied the holy Book. It ought to be taken for granted that they know pretty well what it teaches. Let it be remembered always, then, that the true believer puts his trust only in Jesus Christ. He trusts a concrete Person, not an abstract truth.

However, he also has enough discernment not to set the Person of Christ over against the doctrine of Christ. The Person and doctrine must go together. "What God hath joined together let no man put asunder." What do we mean by the doctrine of Christ? We mean the teaching as to who Christ is. We must know who He is or we cannot know whether we may trust our destiny in His hands or not. This is all-important. If Christ was only a man, we certainly cannot look upon Him as our Redeemer; we cannot even be sure that He was a safe guide and teacher, because He professed to be more than a man, and if He was not what He professed to be, He cannot be trusted in any regard. However, if our doctrine of Christ is that He is the God-man, the Logos become flesh, Immanuel God with us, then we can trust our destiny in His all-powerful hands. Cannot all people see that the doctrine of Christ is all-important? Even in the

human world the same principle holds. If you are asked to trust a man, you must know who the man is and that he is trustworthy. You must have a clear and positive doctrine concerning him.

And this is the truly balanced teaching of Christ Himself. He was not indifferent as to the doctrine concerning Him. He asked His disciples, "Who do men say that I am? Who say ye that I am?" And then Peter announced the true doctrine of Christ's person, "Thou art the Christ, the Son of the Living God." Christ commended him, and declared that the Father in heaven had revealed the doctrine to Peter, and then added, "On this rock I will build my Church, and the gates of Hades shall not prevail against it." At another time Jesus announced the true doctrine concerning His person: "I and my Father are one; he that hath seen me hath seen the Father also."

What, then, is the true relation between Person and doctrine? The true evangelical Christian trusts in Christ, the Person, alone for salvation; and (*nota bene*), having the full-toned Biblical conception of Christ—that is, the true doctrine—he knows that he can trust Him unto the uttermost. Can the liberalist say the same? If he has a misty and wavering idea of who Christ is, will his faith have a sure and secure foundation? It would be well to think the matter through with all seriousness.

A Story—but not a History

OF COURSE we spent our good money ($5.00) for Hendrik Willem Van Loon's new book, "The Story of the Bible." We would not ask for it for review, nor would we have accepted it for that purpose, because, having previously read portions of it while it was running serially in a popular magazine, we knew that we could not give it our commendation. Having bought it, we feel free to criticize it as much as we please. A few salient points will bring out its character.

It is not a true "story of the Bible," but a story concocted out of the fertile imagination of the author, who has little regard for facts. It is pitiful that a popular writer, who might be eminently useful if he would tell in an interesting style the true story of the Bible, should twist and garble and pervert it so seriously. Why did he not take the Biblical narratives just as they are, and tell the story in his own terse and attractive way. Then nobody's faith would be undermined, and all good Christians would be glad to place the book in the hands of their children. As it is, every child in the Christian home, who reads this book will see that it does not agree with the Biblical narratives, and then he will have to choose between the Bible and Van Loon. Who can estimate the harm that this method may do, both for time and eternity, to immortal souls? We sincerely wish that teachers of our youth would have a keener sense of their responsibility.

A few samples of how this author "doctors" the Bible narratives will be in place. The second chapter heading is as follows: "How the Jews Believed that the World had been Created." Thus the history of the creation was only what the Jews "believed," not what really occurred, nor what God revealed to them. On page 13 the author says: "The stories of the creation, however, which we find in the Old Testament, were written more than a thousand years after the death of Moses, when the idea of One God had been accepted by the Jews as an absolutely established fact, and when doubt of His existence meant exile or death."

How does Van Loon *know* that the early Genetical chapters were written long after the time of Moses? He has simply parroted Graf, Wellhausen, Cheyne, Driver, Kent and the rest of the rationalistic school, and has failed to read Robertson, Cave, Orr, Redpath, Wace, and the many other scholars of the evangelical school. Thus, without telling his youthful readers of the scores of conservative scholars, he simply makes dogmatic assertions as if every contention of the liberalists had been established. Is that fair to the children and young people of our day? Is it honest? Does it indicate a reverent love for the truth?

Suppose that a young person reads the Bible in connection with Van Loon's piece of fiction. All through Exodus, Leviticus, and the rest of historical books, as well as in the prophets and Psalms, he finds frequent references to the creation narratives, treating them as if those events had actually occurred. What will he think of the honor and integrity of the Biblical writers, if he accepts the Van Loon version? Thus constantly—at every

step, indeed—the young person will have to choose between the Bible and Van Loon. Which will he accept? We hope it will be the Bible. Nobody will ever be converted from sin to holiness through Van Loon's book. Millions of people have been converted, and their lives have been transfigured, through the Bible. Therefore, young people, choose ye which ye will believe.

Here is a sad instance of misrepresenting the Biblical narrative. It relates to the original creation. Page 13: "In the beginning this earth floated through space in somber silence and darkness." Why did Mr. Van Loon thus manhandle the very first verses of the Holy Bible? The Bible says, "In the beginning God created the heavens and the earth." Van Loon says not a word about the original creation, but represents the Bible as teaching that the beginning was otherwise; that it occurred with the earth floating in silent space. The child or youth will see this divergence, and will ask, "Which is right, the Bible or Van Loon?" What endless trouble this book will make in the Christian home!

It must be said, however, in passing, that the creation narrative of the Bible, even as it is warped and twisted by Van Loon, is much nobler and more inspiring than the theory of the evolutionists, who teach that man came up from a brute stock.

In reciting the narrative of the temptation of our first parents, Van Loon says that "Adam fell asleep," and while he slept the serpent tempted Eve. "When the serpent handed her the fruit of the tree, she ate some, and when Adam woke up, she gave him what was left." Where does the Bible say that "Adam fell asleep" at this time, or that the "serpent handed" Eve the fruit of the tree? Why this constant perversion of the Biblical narratives? What advantage was there in warping the story, even if Van Loon believes it to be only a myth? Even a myth should not be misrepresented.

This is the Van Loon version of the history of Cain and Abel: "The wood on Abel's altar was burning merrily, but Cain had trouble with his flint. Cain thought that Abel was laughing at him. Abel said no, he was just standing by and looking on. Cain asked him to go away. Abel said no, why should he? Then Cain hit Abel. But he hit him much too hard, and Abel fell dead. Cain was terribly frightened and ran away."

Is not such misrepresentation pitiful? Not a word is said about Jehovah's accepting Abel's offering because his heart was right with God, while Cain's was rejected because "sin was couching at the door." We have fallen on sad days when such a book becomes "popular," and when even professed ministers of the gospel praise it.

But saddest of all is Van Loon's treatment of Christ, who, according to this writer, was not the God-man; not the Logos become flesh; not the eternal Son of God who came to save His people from their sins and make expiation for their transgressions, and thus bring them back to God. No, He was only a simple, uneducated Jewish peasant, who came to announce to the world "a great idea"—that men ought to love one another. Through the whole treatment of the New Testament Christ is robbed of His supernatural power. The miracles are all thrown into the discard. They were only accretions that gathered about Jesus when the gospels were written, which, according to this author, was far in the second century of our era.

No; this fatuous book is not "The Story of the Bible." That is a misnomer. It is a story brought out of the prejudices and uncontrolled imagination of its author. If you take the trouble to read it, read it as a sample of mental and spiritual pathology. It is not ethical for any man to treat the Bible as Van Loon has treated it. —*L. S. K.*

Dr. Biederwolf in Japan

One of our corresponding editors, Evangelist Biederwolf, accompanied by Mr. Rodeheaver, singer and cornetist, and Miss Saxe, Bible Reader, left this country last summer for an evangelistic tour around the world. Their reception at Hawaii was enthusiastic. Wherever they went in Japan from 50 to 150 renounced Shintoism and Buddhism and accepted Christ as their Savior. In Taiku, Korea, the famous evangelist Kim Ik Too had been preparing the way and the Koreans were eagerly awaiting the coming of the American evangelists. Night after night the altar space was crowded and penitents literally came by the hundreds. One night a man towering above the audience like Saul among his brothers was pointed out to the evangelist as the wickedest man in the city. Dr. Biederwolf stretched out his arm over the great crowd and pointing directly at the man plead with him for his Christ: a moment the man bowed his head and then straight down he came; his face beamed. The next morning

he was at Kim Ik Too's five o'clock prayer meeting, and at the ten o'clock Bible study, again at three in the afternoon at preaching, and then again at night at the great evangelistic service. The Missionaries pronounce the work as most definite and thorough. Biederwolf speaks thro an interpreter, but he has a good one. He puts it over with real Billy Sunday earnestness, and the two of them taking about twenty minutes each, talk and work as one man. Everybody is praising God and are urging these two evangelists to remain for a period long enough to visit every city in their land.—*F. J. B.*

Drift in Religious Education

SHE was a very enthusiastic teacher of teachers and she was very enthusiastically emphasizing the value of good methods of teaching, and in her enthusiasm she said something whose significance she certainly did not comprehend. It was this: "The important thing is not what you teach, but how you teach." Now is not this just what is wrong with too much of the "pedagogical" teaching in the field of religious education? It *is* tremendously important what we teach, and too many of our young people today are thinking of preparation for religious education without the fundamental preparation. We have heard folks talk a great deal about "pedagogy" who have little of it either by training or in actual practice, but there is a great deal of teaching of religious truth also by those who despise "theology." A sound theological training, rather a good grounding in the fundamentals of the Christian faith, ought to be the first equipment of those who would prepare to be directors of religious educators and religious teachers of the young in the schools of the church.

To think that it does not matter what you teach provided you have a good method is to ignore the fact that method is but a tool which can be used to inculcate error as well as truth. Religious education just now is in danger either of repeating the earlier mistake of the normal schools when they gave a large equipment of methods to folks who had very little to teach, or in the greater danger of being captured by those who are definitely committed to the "new" theology and who are ready to capitalize the newly awakened interest in the method side of religious education. This is what has led one keen thinker to say, "If the whole scheme of social Christianity and religious education is not to pass into unworkable vaporization it must be rescued and restored to its place by evangelical Christianity." —*C. C. E.*

The Death of Christ

HIS death was unique in that "he was wounded for our transgressions and bruised for our iniquities." Others die for themselves; he "tasted death for every man." In other words, he suffered vicariously. "O Christ, what burdens bowed thy head; my load was laid on thee!"

The objection is that "the innocent cannot suffer for the guilty." This objection is not valid. It antagonizes our every-day experience and observation. The commonest thing in the world is vicarious pain. Men are all the while dying for others. Kings suffer for their unruly subjects. Parents agonize for their wayward children. If we are God's children, since vicarious pain is so constant a factor in our experience, would it not be strange if there were nothing in our heavenly Father to correspond with it?

There are three points at which human nature reaches its highest and comes in closest contact with God.

One is Love; as it is written, "Greater love hath no man than this, that a man lay down his life for his friends; but God commendeth his love toward us in that, while we were yet sinners, Christ died for us."

Another is Sympathy; it is here that a man enters into the pain of others and responds to their appeal for help. Wherefore it is written of Christ, "He bare our griefs and carried our sorrows."

And the third is Sacrifice; the sacrifice of self in behalf of others. What of the fireman who, at the burning of a prison, saved a criminal at peril of his own life? Or what of the lifeguard who was drowned in the vain effort to save a forlorn creature who had thrown herself into the river? Write their names in the roll of honor! We call these God-like deeds; and in saying so we not only confess that the Cross of Jesus is an expression of the highest possible in humanity but that it is also precisely what we should naturally expect of God.—*D. J. B.*

Notes and Comments

FROM a recent book of philosophy dealing with "the problem of knowledge" (called in scholastic terms epistemology) we gather some sage reflections on the difference between man and the animals around him. Says one writer: "To *perceive* a difference is one thing; to *know* a difference is another. The dog distinguishes meat from bread without knowing that one is not the other." Another observing writer makes this comment: "An intelligent dog can distinguish and recognize, but he cannot mentally juxtapose objects, or compare them, except perhaps in a very imperfect and rudimentary way." A German philosopher "declared his readiness to give a pig the honor due to a rational creature as soon as it intelligently affirmed, 'I am a pig.'" Another philosopher "promised to dismount from his horse as soon as the animal said, 'I am a horse.'" And yet in these palmy days there are so-called scientists who are so obsessed with evolution that they do not seem to be able to distinguish the genetic and qualitative difference between the human mind and brute instinct.

A writer for a valued exchange speaks of the present "liberal theological boring-from-within process" to which the churches are being subjected. "Those who are engaged in it are both inside and outside of the evangelical churches." Then he tells of a hymn-book recently issued by the Century Company, and which is being offered to all the churches. Every eighth hymn of the collection is Unitarian. Some very mediocre hymns are included for no apparent reason other than they were written by Unitarian authors. Fifteen of the hymns were written by Samuel Longfellow, a Unitarian of the past generation. "This is a larger number than is accorded to Watts, Wesley, Bonar, or indeed any other hymn-writer of the church," says our informant. "Christ is mentioned by name in but two of these sixty-seven (Unitarian) hymns, and allusion is made to Him in but four or five others." It would be well for the evangelical churches to be on their guard against the said hymn-book, which is entitled "Hymns for the Living Age."

An acute writer admonishes against the rage of the Modernists in wanting to equate the Christian religion with what they call "modern science," by which, of course, they mean the theory of evolution—that theory which finds so much "uplift" and such "broadness of view" and such beauty of "perspective" and "vision" in believing that man evolved from a brute ancestry through interminable millennia. These so-called "modern types of apologia," he says, "which accommodate religion to the supposed demands of physical science, or equate the kingdom of heaven with social reform . . . are all based upon the principle of making concession to the unconverted reason of carnal man, thereby sacrificing the higher logic of the spirit to the lower logic of the senses." Then he shows that these would-be new constructions "have no continuance." They give us nothing stable and enduring. He adds: "A slight shifting in the point of view, a new demand from science, a step forward or backward in the higher criticism . . . and down they all go under a breath of the logic that created them, the modernism of today becoming the obscurantism of tomorrow." How much better to stay by the Word of God "which endureth forever!"

From *The Sunday School Times* we reproduce the following welcome information: "In Zurich (Switzerland) the theological situation has taken a curious turn in the other direction from Tuebingen's." In Tuebingen, Germany, the democratic-socialist-Catholic ministry has tried to impose the archradical theologian, Heitmuller, of Bonn, on the church and theological faculty, with the result that a strong protest has arisen in the ranks of the evangelical church. At Zurich it is different, as our contemporary says: "Professor Schmiedel, who reduced the credible in the New Testament to a poor half-dozen text, is dead. Dr. Schrenck, of Bethel Seminary, a devout evangelical, has been named for his chair . . . This is amazing. The faculty of Zurich has for years been rationalistic almost to a man. Why should a Bible-believing Christian be invited to their ranks? Simply because the lack of students threatens the closing of the whole department. It is a striking parallel to the history of Harvard-Andover. There are but twenty students with the Zurich theological faculty. It is hoped that an evangelical professor will draw others, and thus ward off the threatened dissolution of the faculty." Let the good work of repristinating the theological schools with evangelical scholars go on the world over.

To be silent now and indifferent in these times of stress and peril to the Christian faith, would be like an engineer who would pull out the throttle, let the engine go as it will, and engage in a game of cards with the fireman; or like the pilot of a ship in a hurricane, who would leave his wheel and immerse himself in a novel.

A writer in that liberal sheet, *The Christian Century,* asks the question, "Does God grow?" and then replies in the affirmative. On this matter Dr. David S. Kennedy makes this true observation: "The question, 'Does God grow?' is irreverent, and plainly shows the fearful degradation to which modernism has gone. Dr. Kerr exposes its folly, and it itself exposes its own sinfulness." It may sound harsh, but we cannot refrain from adding that the liberalistic writer's question and answer is a mark of spiritual degeneration; a sign of reversion. There is no telling to what terrible lengths this modern rejection of the supernatural will go.

Whom can we trust with the blue pencil in re-editing the Bible? We have read a great deal after Fosdick, Grant, Merrill, Faunce, Shailer Matthews, Foster and Kent, as well as many others, and have found so many logical loopholes in their reasoning and so much lack of accurate information in their statements, that we cannot trust them in the process of excision. Full-toned believers do not want to use the blue pencil nor the scissors, but want to preserve the Bible in its divinely inspired integrity. So there are none left to handle the blue pencil but the incapable liberalists, and we cannot trust their literary or spiritual judgment. So we have decided to throw the blue pencil itself into the discard and hold on to the whole Bible which portrays the whole Christ and the whole plan of redemption. This frame of mind fills us "with joy and peace in believing."

According to the investigations carried on by the editor of *The Ministers' Monthly,* and reported in the September and October numbers of his journal, every Lutheran theological seminary in America is placed in the orthodox column. There is not an exception. Congratulations! This theological steadfastness is not the result of "ignorance" or "mossbackism" or "medievalism." The professors in these seminaries are live up-to-date men. They know what is going on in the world, and form their own judgment of the movements of the times, but are not given over to running after every new fad in theology, science and philosophy. Their church is old and historic enough to know that many a pirouetting skyrocket flashes in the blue for a few moments and then disappears forever in the engulfing darkness.

Some people think it uncharitable to defend the faith and point out the errors of the errorists. Oh, no, that is a mistake! It is uncharitable *not to do so.* It certainly is no sign of love to refrain from warning a man of a danger that may be threatening him. It is a sign of love to warn him; and the more imminent his danger, the louder you ought to call.

The science of biology is most fascinating. Before us lies Professor George A. Baitsell's "Manual of Biological Forms"—a book just issued by the Macmillans. The copyright page says, "published September, 1923." Thus it is certainly up-to-date. The author is assistant professor of biology in Yale University. So far as we can see, there is no hint of evolution in the book. The word does not occur in the index. There is no speculation about the origin of life. There is simply a scientific description of the vital processes in the lowest forms of life, the one-celled creatures, up to the chick among the vertebrates. Nowhere are there any vain guesses about the lower forms of life evolving into the higher. The book is only descriptive of what is actually known by direct laboratory research, with instructions in part two as to how to prepare various forms for close observation. This method is what we call the true scientific method in physical investigation—staying by the facts. If scientists would do this in all cases, they might do a vast amount of good in the world and greatly increase the sum of usefulness and interesting human knowledge. The most zealous evangelical Christian can approve of this factual scientific procedure, and can rejoice in the discoveries of specialists. It is only the unwarranted conclusions and generalizations of certain speculative scientists to which objection is made.

The author referred to in the preceding paragraph tells us the comparatively well known facts about the basis of life; but they are well worth repeating. Living matter is called protoplasm. But protoplasm is not a sort of unorganized slime, as many people seem to think, but it is the substance of *organized* living matter. It is unknown except in its organized forms. It "always occurs in the

form of microscopic living units termed cells," says our author. "In other words, the protoplasm present in a plant or an animal is not a single, unorganized mass, but is divided into definite bodies, the cells." But the cell is a complex organism. Avoiding technical terms, it is composed of the wall, the main mass and the tiny nucleus. These parts are composed in various ways and of various parts, and are made up of a variety of chemical substances. They also perform various complex functions, such as assimilation and excretion. The sum of life is increased only by the division of the cells, which, our author says, "is a very complicated process, and involves profound nuclear changes." No cell can function unless it is complete in its organism. It cannot take food into itself unless it is a living cell; nor can it reproduce another cell unless it is a fully matured or developed cell. No one has ever seen a cell produced from dead matter. In view of the very nature of the cell, such an exploit as dead matter evolving into a complex, organized living cell would seem to be impossible. Thus science has never proved the theory of spontaneous generation. So far as empirical observation goes, no one can figure out how the first living cell came into existence. This is frank and open science.

Our reviewer cannot spare the space for the following apt quotation from Dr. Edward Mack's satisfying book, "The Preacher's Old Testament." So he sends us the excerpt for insertion here. Says Dr. Mack (pp. 19,20): "For myself, I have grown weary of that prolific 'Deuteronomic School of Editors,' who altered the national narrative as often and as much as they pleased; of the second, third or fourth J or P, as if a modern western mentality could reduce to infinitesimal fractions the flowing and highly figurative narrative of the spiritual soul of the ancient Semite; of the wilful violation of the honest dating and setting of every legal section of the Pentateuch for if the book of Deuteronomy, for example, must be taken as a forgery of the days of Josiah, rather than the noble farewell oration of a dying patriot and hero, to the people he loved so well and served so long, then the book is untrue to its own color and atmosphere, and belies dozens of affirmations found on its pages. If the Psalms must be assigned with exactness to particular dates in the Maccabean period, just because they seem to meet the sentiments of such historical occasions, then poetry is robbed of its universalism and its capacity for expressing similar emotions of a dozen ages. If the history of a nation is to be reconstructed to suit various individual conceptions, then historical literature loses its value, and conscious, conscientious witnessing its sanctity."

Yes, Dr. J. Ross Stevenson is right: the modern criticism of the Old Testament is largely responsible for the tendency today to turn away from the "law and the prophets." A book that must be torn to pieces and large parts of it thrown into the discard, will not beget confidence in the minds of the people. They might read it as a literary curio, but they will not accept it as the guide of life and the directory of salvation. Even liberalists deplore the decay of Bible reading and study today. They seem to shrink from the results that their criticism has produced. So they turn around and say fine complimentary things about the Book that they have emasculated and torn to shreds. But such efforts are vain, coming from such a source. As Dr. Stevenson well says: "Having estranged the people from the Bible by hostile criticism, it is a difficult task to win them back by pleasing overtures of friendship." Just so! You cannot first blacken the character of a book, and then get people to have confidence in it. The hope for the restoration of the Bible into popular favor lies in the hands of evangelical believers, who have never tarnished and undermined it, but have always defended it against assault and upheld it in its integrity.

The importance of the study of the Bible is being emphasized everywhere. Listen to what is said by Dr. W. L. Phelps, professor of English Literature in Yale University, on this subject in a recent book: "I thoroughly believe in a university education for both men and women; but I believe that the Bible, without a college course, is more valuable than a college course without the Bible." That being true, it is all the more essential to preserve the Bible in its integrity and refrain from sapping confidence in its testimony.

Recently a minister said in a discussion that the present controversy in the church over the Bible and fundamental doctrines was "an ungodly spectacle." He was himself a liberalist. Then why did the liberalists stir up the controversy? Why did they begin to criticize and shred the Bible? They certainly knew that millions of good pious people in the church accepted the Bible in its entirety. Yet they began to hack it to pieces. Did they ex-

rect evangelical Christians to lie down supinely and let the critics ride roughshod over their sacred beliefs? If this controversy is "an ungodly spectacle before the world," the radical critics are responsible for it. They are "the troublers in Israel." For our part, we do not believe that it is such a spectacle as has been designated; it is an earnest contest for the truth. If strong terms are sometimes used even by good people, it is because they are deeply in earnest and feel that the issues at stake are vital. It is only the neutral man, the man of the neuter gender ethically and spiritually, who cannot see the crucial character of the contest.

Some people want to distinguish between the doctrine and the person of Christ. They say that our sole business is to trust Christ, not to accept some doctrine of Christ. This is, we believe, superficial thinking. If you are asked to trust Christ, you certainly must ask, "Who is Christ? Why should I trust Him?" The answer to that question will indicate your doctrine of Christ. If you say, "He is the God-man," that is a very definite doctrine. If your doctrine is true, then every man can trust Christ to the uttermost. But if you reply that Christ was only a good man, but not the incarnate God, then you have a no less distinctive doctrine of Christ, but you will not be likely to get many men to trust their temporal and eternal well-being in his hands. Christ Himself did not divorce His doctrine from His person. He asked His disciples this crucial question: "Who say ye that I am?" When Peter replied, announcing the true doctrine of Christ, our Lord commended him, and declared that "flesh and blood" had not revealed this great truth to him, but "my Father who is in heaven."

Honestly it seems to us to be most unreasonable that God would have originally made man an ugly, fierce and ravenous animal, fighting for his life with other animals; that He would have imposed upon him a heritage of animalism that was allowed to accumulate for millennia upon millennia; that, when man evolved some faint glimmerings of personality and moral sense, and then sinned by giving way to his animal propensities, as he was bound to do, God punished him and held him responsible. All this seems to us most unreasonable. It is difficult enough to exonerate God for permitting sin to come into the world through the wrong choice of a rational free moral agent, although that can be done when we remember that moral freedom is the highest enduement of which we know anything. But no one can successfully vindicate God if He originally gave man ferocious proclivities and made the animals bloodthirsty and cruel. The Bible teaches a better view—namely, that God made everything good, and that therefore, the evil in the world, whether in the natural or the human realm, is the result of sin. Let us think it over seriously.

Here is something from Dr. Edward Mack's recent book, "The Preacher's Old Testament" (noticed in a preceding paragraph), which ought to be announced from the housetop. He is speaking of the historical character and value of the Old Testament: "This is the peculiar charm of the Old Testament. It is an ageless, never-dying book. Its yesterday is also its today. Some people would revise and abridge it vigorously, taking out of it many things which they consider useless or inconsequential. But this book is like a living body. You cannot cut away its parts, nor remove its features, as you cannot at will remove hands or feet or eyes or ears, and still have a complete body."

Still more evidence accumulates that Mr. Bryan is a lover of science. At the invitation of the editor of *Popular Science Monthly* he wrote an article entitled "My Views About Evolution," which was published in the August number of that magazine. Mr. Bryan begins his article in this way: "Religion has no quarrel with science, and cannot have, because real science is 'classified knowledge.' Nothing therefore can be scientific that is not true. All truth is of God, whether found in the book of nature or in the Book of books." Then he goes on to say: "My purpose here is to show that science, as well as the Bible, condemns evolution. If science is classified knowledge, then we are justified in rejecting as unscientific anything which is not established as true. On this ground evolution should be rejected." Mr. Bryan then devotes most of his article, which is quite a long one, to presenting the scientific counts against evolution. On many points he shows that evolution has not been proved, and that in many cases it is absurd to try to explain the processes of nature by the theory. To our mind, he has driven his opponents into an impasse. We have seen no real attempt on the part of any scientist to answer this article. Most of his critics have simply dismissed him by saying, "He's no scientist!" which is a *cheap* way of treating an opponent! We fear very much, too, that some of Mr. Bryan's critics have not carefully read

his articles, in which he so often exposes the scientific flaws and weaknesses of the theory of evolution.

Some men fail to grasp the correct meaning of terms. One of them said he did not believe in the "plenary" inspiration of the Bible; he believed the Bible was inspired, but he did not pretend to define the *mode* of its inspiration. We beg to inform people who make this mistake that the word "plenary" means *full* and *complete*. Applied to the Bible, it means that it (the Bible) is *fully* inspired, not partially; it is *all* inspired. The word has no reference whatever to the mode of inspiration. Just how God made His will known in every case no one can say. The Bible says that sometimes He spoke to the prophets; at other times he appeared to them in dreams; sometimes in visions; again through angels, and in many places the method is not indicated. Even in the cases where it is plainly said that God spoke to Moses or Joshua or David or Isaiah, we do not know just how He spoke. All we know and all we ought to believe is that He made His will known infallibly to His chosen prophets, spokesmen and writers. Even the term "verbal inspiration" does not indicate the mode; it simply means that God saw to it that the right words were used by the inspired penmen to express correctly the mind and will of God. "No prophecy of old ever came by the will of man; but holy men spake as they were borne along by the Holy Ghost" (2 Pet. 1:21).

We are wondering just how the theologians who are wedded to the theory of evolution would rewrite the Bible. Suppose they give us a sample of paraphrasing Gen. 1:27 according to their favorite conceptions. How would they express it? We wonder whether they would phrase it thus: "And God evolved man in the image of the ape; in the image of the ape evolved He him; male and female evolved He them." Thoughts must be expressed in words in order to be understandable to other people. So we wish these theorists would put their conception of the origin of man in "modern" phraseology.

Here of late we have read many books and articles on the side of evolution; not works by theologians, but by professional scientists. Among these authors have been Osborn, Gregory, Conklin, McCabe, Thompson, Van Loon, Free, Kellogg and Mateer. Our impression is that all of them think many times more of man having originated in the image of the ape than in the image of God. A serious objection to the theory is its crassness.

It costs something in these piping times to take a firm stand. You are scoffed at, called various unpleasant names, and are even sometimes socially snubbed. But, after all, we believe that the fence-rail rider is the most uncomfortable person. There he sits on the edge, teetering uneasily, wondering which side will win in the fight. Now it looks as if one side were gaining the victory, and he is almost minded to jump down on that side; then the tide seems to turn, and the laurels seem to be going the other way. Shall he jump now or wait a while longer! Hamlet's question, "To be or not to be," was easy compared with the problem of the fence balancer, whose life-and-death question is, "To jump or not to jump!"

Of course, if a man has been too busy or too negligent to inform himself on the vital issues of the day, he is not prepared to take a stand. But in that case he ought modestly to say nothing one way or the other, but should say frankly that he has not sufficient information as yet to form a definite judgment. Then you can at least respect him for being an honest man. There are some doctrines of the Bible that the writer of these lines frankly confesses he has not yet had time to study thoroughly. For the present, therefore, he keeps silent about them.

The correspondent of the New York *World* who signs himself B. C. is doing a good work. That sheet is a violent, almost a savage partisan for evolution, but every now and then B. C. sends it a brief article which ought to open the editor's eyes and those of all the readers of the paper, who no doubt are a great multitude. The writer of this paragraph understands B. C.'s purpose and commends him.

At a recent meeting a liberalist called the present debate in the church on fundamental doctrines an "ungodly controversy." Then why did the radicals begin it? The church was going along in comparative peace for over a quarter of a century, and was making remarkable progress both at home and in foreign lands; then the liberalists and critics began their foundation chipping work. Could they expect the people who accept the full evangel to sit down supinely and see the Bible hacked to pieces? That would have been cowardly. Therefore, if there is anything "ungodly" about the present discussion, the responsibility of it lies at the door of the liberalistic crowd. And even now, if they will keep quiet and

stop their propaganda, peace and harmony will soon be restored, and the church can devote all her time and strength to carrying forward our Lord's last great commission. As it is, the radical critics and theologians have cut a cross section through the whole Protestant Church, and their responsibility is great and grave.

We frequently hear our Roman Catholic friends denounce our public school system as godless institutions. A bishop recently declared our schools were responsible "for the multitude of criminals who were proving a curse to humanity." The *Protestant* refers to an investigation it made in the state of New York and submits the following interesting statistics: Population of the state, in 1920, 10,384,000; of which number 3,265,972 (according to Official Roman Directory, 1923) are Roman Catholics. There are 4,286 prisoners confined in these institutions. Of these the Roman Church furnishes 2,240, while the 7,118,028 non-Catholics furnish 1,866. This shows there are almost three times as many Roman prisoners as others, in that state. Yet all Roman Catholics are supposed to be religiously trained in the parochial schools of their Church! Case dismissed; costs to be paid by complainant!

THE ARENA

The Book of Philemon

Cure for the World's Present Unrest

By Rev. William H. Bates, D.D., Greeley, Colorado*

IN ASIA MINOR, in the province of Phrygia, some distance up the river Lycus from its confluence with the Maeander, and nestling at the foot of the huge range of Mt. Cadmus, lies the city of Colosse.

Colosse had for its neighbors, perhaps fifteen miles away in different directions, the cities of Laodicea and Hierapolis, and these are all tributary to Ephesus, situated as they are upon the great highway from that metropolis to the Euphrates and the East. It had acquired considerable importance from its extensive trade in wool, and large wealth came to it from the skill of its inhabitants in dyeing that article. Moreover, it was in the midst of what was pre-eminently and proverbially a slave-producing region.

Such was the city of Colosse at the beginning of New Testament times, though about two years after St. Paul wrote his Epistle to the church there, it was destroyed by an earthquake, from which disaster it only partially recovered, and today its site is marked by some ruins a little distance from the modern village of Khonas.

Among its inhabitants was a man who had acquired property and influence, a dispenser of profuse liberality towards his friends and the poor in general, whose name was

Philemon

It is not known that the Apostle Paul ever visited this city, but it is conjectured that on some commercial trip to the metropolitan Ephesus, when that apostle with indefatigable zeal labored day and night for three years (Acts xx. 31), it was that Philemon came into contact with him and received from him the Word of Life. Professing conversion, he proceeded to make his profession good. He at once became a missionary to his own town. His wife, Apphia, accepted the Christian faith so heartily as to call forth the apostle's warm commendation (vs. 2). Another member of the family, probably a son, who, if his name Archippus be significant, was possibly somewhat of a sport and prominent at horse races, was converted and became a devoted Christian soldier (vs. 2) in the ministry (Col. iv. 17).

And Philemon's house became the center of the Christian community there, and thither they resorted for worship (vs. 2). His character as shadowed forth in the Epistle which Paul wrote to him, was that of a man full of faith and good works, docile, confiding, grateful, forgiving, sympathizing, charitable. Moreover, he seems to have been a person who, on a simple question of justice, needed

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only a hint of his duty to prompt him to do it, or even go beyond it in the right direction.

Onesimus

In those days slavery was a legal and universal institution. In the household of Philemon was a shrewd, capable young Phrygian bondman by the name of Onesimus. Wearying of his limitations and without principle, the slave robbed his master and fled. He made his way across the Agean and the Adriatic, eluding the slave-police established expressly for the purpose of tracking and bringing back fugitives, and reached that common drain of all the misery and vice of the ancient world, the city of Rome, the world's capital. There were open to him only those low haunts where slaves, paupers, and escaped criminals swarmed and lived a precarious and miserable life. It is not too much to suppose that in such circumstances his stolen booty was soon exhausted. What then?

You can hardly imagine a condition more deplorable than that of a slave in ancient Rome, the white slavery there much worse than the black slavery we have known in this country, which was characterized by John Wesley as "the sum of all villainies." A slave was only, as Aristotle said, "a live chattel." Varro called him "an implement with a voice." He had no standing, no rights, not even a legal personality. An owner might, if he pleased, fling him into a fish pond to feed the lampreys, or even nail him to a cross to feed the ravens and the kites. And just then, in Rome, an additional twist had been taken in the torturing chain that bound the serf.

Shortly before the arrival of Onesimus there, a Roman nobleman by the name of Pedanius Secundus, a senator, a consul, a prefect of the city, and the owner of 400 slaves, was found murdered in his bed. Investigation showed the deed to have been done by one of his own slaves whose jealousy he had aroused in rivalry for the unhallowed favors of a fellow-slave. A thrill of terror struck through the heart of Roman society. More then half of the city's population was slaves, and the business of the country outside was largely in their hands. What hindered a servile uprising and a wholesale massacre? They must be overawed and effectually taught their abject place.

Through the eloquence of an eminent senator, C. Cassius Longinus, a ruthless, obsolete, Silanian law was revived, and its execution obtained Nero's imperial sanction. The whole of Pedanius' 400 slaves, men, women and children, 399 of whom were confessedly innocent, were marched out to horrible butchery. No wonder the philosopher Seneca, who was living at that time, said: "Show me how many slaves there are, and I will show you how many enemies we have." Never was the chasm between freeman and bondman so wide as then,—the freeman more than ever filled with the purpose of stronger riveting the bonds with despotic power, the bondman more than ever filled with the spirit of hatred and desperate revenge.

And here was Onesimus, a slave! If we may believe certan proverbs quoted by Cicero in his oration in behalf of Flaccus, as a Phrygian he would be regarded as a slave of the lowest class. Not only was he a slave and a Phrygian, but he was a dishonest Phrygian slave, a pilferer and a fugitive. What now? For the ordinary fugitive there were no means of earning a living except by vice and crime. What for him? A hopeless outlook.

Let us at this point suppose six or seven years to have passed since the important event noted at the beginning of this sermon,—the conversion of Philemon at Ephesus. Paul has undergone much of missionary touring and labor, arrest at Jerusalem, two years' imprisonment at Caesarea, shipwreck, and is now a prisoner at Rome. Not confined in a dungeon, but kept in custody by a soldier in a house he was permitted to hire, his friends had free access to him (Acts xxviii. 30, 31). He puts in his time to the best advantage. During this first Roman imprisonment he wrote not only four of his Epistles which we have preserved to us—Philippians, Ephesians, Colossians, and Philemon—but he was in constant personal intercourse with those who came to him, preaching Christ as far as he possibly could.

Among his attendants was a converted Colossian by the name of Epaphras. Those attendants seem to have constituted a sort of Christian Endeavor Society, and may be Epaphras was on the Lookout Committee. Did the Colossian convert one day on the street come across the destitute, dejected Colossian slave, recognize him as one whom he had known in their far off Colossian home, and in the fulness of his Christian love regard him as an object for Christian work? We know not by what means it was brought about, but in some way Onesimus came to the Apostle Paul. The grand old captive preaches Christ to him, and the slave is soundly converted. Immediately he attaches himself to the apostle

with such energy of profitable service that Paul would gladly have kept him to minister to his necessities. But no! They are Christians, and therefore the Christian thing must be done.

The first thing for a Christian penitent to do, no matter at what cost or risk, is to repair so far as possible a wrong done. Onesimus had robbed his master and run away. If he could not return the money stolen, he could restore himself. To be sure, the horrible prospects of a runaway slave are open to his view, but Paul hopes something better may be in store for him, for Philemon too is a Christian, and the new doctrine is that in Christ Jesus bond and free are all one (Gal. iii. 28). That the Christian thing may be done at the Colossian end of the line, Paul writes a letter to Philemon about the matter and entrusts it to the slave. In company with Tychicus who is the bearer of an apostolic letter to the Colossian church, he sets out, and the one delivers his letter to the church, the other to his master.

In a Presbyterian church service, the conventional thing—and very properly so—is to have Scripture reading and a sermon text. We have had neither so far: let us now have both—the Epistle to Philemon. In the light of the facts presented, let us read it.

The Epistle to Philemon

I. The Salutation, vs. 1-3.

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow laborer, and to our beloved Apphia, and Archippus our fellow soldier, and to the church in the house: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

II. Paul's Feeling for Philemon, vs. 4-7.

I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the hearts of the saints are refreshed by thee, brother.

III. Paul's Plea to Philemon in Behalf of Onesimus, vs. 8-20.

Wherefore, though I might be much bold to enjoin thee that which is convenient, yet for love's sake, being such a one as Paul the aged, and now also a prisoner of Jesus Christ, I beseech thee for my son Onesimus, whom I have begotten in my bonds, who in time past was to thee unprofitable, but now profitable to thee and to me, whom I have sent back to thee: thou therefore receive him, that is, my very heart; whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel; but without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him forever; not now as a servant, but above a servant, as a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord?

If thou count me therefore a partner, receive him as myself. But if he hath wronged thee, or oweth thee aught, put that on mine account; I, Paul, write it with mine own hand, I will repay thee: albeit I say not unto thee how that thou owest to me even thine own self besides! Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

IV. Conclusion, vs. 21-25.

Having confidence in thy obedience I write unto thee, knowing that thou wilt do even beyond what I say. But withal prepare me also a lodging, for I hope that through your prayer I shall be given unto you. There salute thee Epaphras, my fellow-prisoner in Christ Jesus, and so do Mark, Aristarchus, Demas, Luke, my fellow-workers.

The grace of our Lord Jesus Christ be with your spirit. Amen.

I. Let us, in the first place, look at this Epistle merely as a Letter.

You young people up on College Hill have a Course in Literature. Let me lead you, for a few moments—and others as well—in such a course.

This is a private letter, and how it ever came to be in the canon of sacred Scripture when doubtless many other of the apostle's letters have been lost, we know not. But there are reasons, as we shall see, why we should be immensely glad that it is here.

It is simple, unartificial, unpremeditated; and yet did you ever read anything more delicate, courteous, and under the circumstances, more dignified and judicious? Erasmus, thinking most of its outward form, says: "Cicero never wrote with greater elegance." Luther calls it "a charming and masterly example of Christian love."

There is extant a much-admired letter of Pliny the Younger, who was contemporary with the Apostle Paul, written for a similar purpose. Pliny was one of the most eminent of the literati of his day. His life was one of culture and literary ease among men of the highest rank and refinement. His correspondence was elaborated and polished with a view to publication. He writes to his friend, Sabinianus, entreating pardon for a freedman who had deserted his service and incurred his displeasure. And he writes again acknowledging gratefully the granting of his request. [See Lange's *Commentary on Philemon,* p. 25.] The letters are models of courtesy, humanity, and good feeling. But they

lack just that in which St. Paul's letter is most eminent. Pliny conjures his friend by motives of pity, of self-respect, even of self-indulgence, for, says he: "Anger must be a torment to a man of your benevolent disposition." Nay, he puts in another motive still: "If you spare him now, you will have more excuse for anger with him in case he offends hereafter."

Paul writes to his friend far otherwise. He is in a position of peculiar difficulty. He is the friend of both parties at variance. He must conciliate a man who has good reason to be offended. He must commend to him the offender, and yet neither deny nor aggravate his fault. He must assert the new ideas of Christian Equality, which are based on the broad claims of a common humanity redeemed in Christ, in the face of a legal and social system which hardly recognized the humanity of the enslaved. He would make his success a triumph of love, not basing it on a demand of anything for the sake of an abstract justice which could have claimed everything. He limits his request to a forgiveness of the alleged wrong, and a restoration to favor, and the enjoyment of future sympathy and affection, and yet would so guard his words as to leave scope for all the generosity which benevolence might prompt towards one whose condition admitted of so much alleviation. Contrarieties, these, not easy to be harmonized; yet Paul dealt with them with consummate success. It is confessed that not only in the spirit of Christian love, of which Pliny was ignorant, but in dignity of thought, argument, pathos, beauty of style, eloquence, the letter of the Apostle is vastly superior to that of the polished Roman Literateur indeed.

II. Note, secondly, the Remedy which Christianity brings to Cure the Evils of Human Society.

There are Philemon, in his position and possessions, the embodyment and representative of the world's organized selfishness: Onesimus, the representative of the victims whom that selfishness wrongs and over whom it tyrannizes: Paul, with his Christian doctrine, the mediator between them.

Paul was a grand old abolitionist, but not of the John Brown order. Possibly there may be times when only John Brown methods will avail; but much as I admire the old hero of Harper's Ferry, I must say they are not the normal Christian methods. Paul emancipated the slave by Christianizing the master. He preached a new crusade, but not of the Henry George, Dr. McGlynn, Socialistic, Bolshevik, I. W. W. style. The forcible universal confiscation of property to the State is as indefensible on Christian grounds as it is impossible on political grounds. Christianity has never attempted to interfere by violence with the established order of things. It did not pour into the world's midnight a sudden and blinding noon; but it was as a beam of light shot into the world's darkness which shall duly broaden into boundless day.

Christianity introduced into the world three principles which will cure, if it has a chance, all of society's ills: 1. The sacredness of the life of the individual man, for Christ died for him. Therefore you must not harm the individual; 2. The brotherhood of man as man, for Christ died for all men alike. Every man, therefore, is brother to every other man; 3. The relations of brotherhood must be carried out by love, for Christ so loved mankind as to become their Kinsman-Redeemer. *Sacredness of humanity, brotherhood of humanity, love for humanity*: these are principles which Christianity introduced into the world's thought for the world's practice, and surely they are the panacea which will cure the ills which afflict this unresting, turbulent world.

You see at a glance how the letter to Philemon could cure the ill of slavery in that particular case. Tradition has it that Philemon freed Onesimus. So its teachings would cure the ills of slavery everywhere. The slave is not my brute, but my brother: I must treat him as love would treat a brother. Is he weak, ignorant, degraded? All the more must I strive for his uplift.

You may say: "This looks very well on paper, but it isn't practicable." Of course it isn't practicable to selfishness, not to say proud selfishness; but it *is* practicable to *love*. If we are up to it, we are up to the Christian standard. By so much as we are below it, by so much are we less than Christian, or as a Christian should be. And this applies to all departments of service.

Apply these principles to the ills of the industrial world in the relations between Capital and Labor. Never has their crashing crisis been so imminent and menacing as now.

Twenty-two years ago last Labor Day—it was Sept. 4, 1899—I stood on the curb in St. Louis and watched the labor parade pass, the procession said to have been more than five miles long and to have had 12,000 men in line. The next Sunday I preached a sermon on "The Hands of Christ," and the portion of it that treated of "Christ and the Workingman" was published in a Labor mag-

azine there. As with moist eyes and sympathetic heart I watched those men, I said, "If Jesus Christ, the Galilean carpenter, were in St. Louis, he would be in that procession"; and I wished I was in it. One of Holman Hunt's finest paintings represents Christ at work in a carpenter's shop toiling with saw and hammer. Says Charles Wesley in one of his hymns:

"Son of the carpenter receive
This humble work of mine;
Worth to my meanest labor give
By joining it to Thine.

"Servant, at once, and Lord of all,
While dwelling here below;
Thou didst not scorn our earthly toil,
And weariness to know."

For more than forty years I have watched the industrial conflicts, and I confess to you that my sympathies have been with labor; on the principle, I suppose, that sympathies generally go with the under dog in the fight. In the early strikes the strikers always lost. Why? Starvation. Capital had few mouths to feed and plenty to feed them, and all it had to do was to wait. Labor soon got down to scraping the bottom of the flour barrel, and the cry of hungry children and heart-sore wives drove the men back to their toil, their wrongs unrighted. But I noticed each succeeding time labor came to the contest with more of strength because of better organization, and I predicted twenty-five years ago that the time would come when labor would become so thoroughly organized that it would control the industrial situation of the country, and then with total organized labor and organized capital pitted against each other, alack the day!

What has been the inwardness of the conflict? This: Capital, with insatiable greed, trying to get all it can out of labor with least possible cost to itself, and then Labor, in resentment if not revenge, trying to get all it can out of capital with least possible service. There you have it in a nutshell. As unChristian as unChristian can be. Damnable.

Some of us ministers have been trying to think this through and effect betterment. Over thirty years ago I went to the largest capitalist and manufacturer in the town where I was living, to talk with him on this subject. He freely allowed that my scheme—a sliding scale in which both capital and labor should share the risks of business, both receiving of the increase of profits when prices went up, both bearing the diminution when prices went down—would be fair and equitable, and for his part he favored such an adjustment of the difficulties between capital and labor in his business. When I asked what hindered the adoption of such a plan, his reply was, in one word "Selfishness." Capital and labor would not come on to a common platform because each wanted to make all it could at the expense of the other.

Why, oh why, should Capital and Labor, their real interests one, stand glaring at each other as enemies, trying to clutch each other by the throat, Capital, with grinding power, trying to get all it can out of labor with least possible compensation, Labor trying to get all it can out of Capital with least possible service? Isn't it about time such cussedness was replaced by righteousness? Said the Hon. Carroll D. Wright, chairman of the National Bureau of Statistics: "I believe that in the adoption of the philosophy of the religion of Jesus Christ as a personal creed for the conduct of business, lies the surest and speediest solution of those industrial difficulties which are exciting the minds of men today, and leading many to think that the crisis of government is at hand."

I am glad there are so many men, starting with Titus Salt who founded Saltaire, England, in 1853 and began the profit-sharing plan in his great business, down through individuals in this country until there are said to be 600 corporations, that are trying to give their workingmen a square deal.

In the *Outlook* of last Aug. 31 (1921), was a 4-page article, "Employee Representation Success or Failure", by Sherman Rogers, which I wish could be reprinted and scattered broadcast throughout the whole business world. He interviews, among other institutions, the Mergenthaler Linotype Co. of Brooklyn, which has a governing council composed of officials of the company and representatives chosen by the workmen; and here is what an employee said to him:

"When these men go to the council they have an equal voice in all deliberations. All the cards are on the table where all can see them. The workingmen's delegates are looking at exactly the same figures as the management's delegates are looking at. Arguments, therefore, are based on fact instead of lung power. It has eliminated in our plant the 'caste' differences between the management and the workmen. We are no longer cogs in a wheel; we don't go by numbers any more, but are men with the full rights of men. We are met as men, we are treated as men. When the manager walks through the plant today, every man faces him with the feeling that he is a man facing a man, not a servant facing a master. It has eliminated all petty feelings between the brain worker and the manual worker.

Whereas the management formerly registered suspicion, distrust, and in some cases even contempt, today they register respect. Employee representation has given each man in these works just as much right as any other. It has guaranteed his rights both individually and collectively. . . . It is that knowledge that we base our working rules and conditions on. . . . There has never been serious ill feeling, no trouble about getting a square deal. . . . Every man in the works realizes that the prosperity of one means the prosperity of both."

That is what a man in one plant said: I would like to give reports from several other plants, but my time limits forbid. Let me give you just a few sentences from a superintendent of a large Ohio plant. He said:

"I had grown to believe that most workers had become time-thieves and shirkers. . . . Naturally suspecting them, I always gave them the worst of the deal unknowingly. However, I can truthfully say, after over a year of weekly meetings with the delegates elected by our workers, that I don't believe there is a dishonest man in the plant. My former suspicion is changed to unbounded confidence. . . . Men have gained more at these meetings than they ever could through a thousand strikes. They have been so fair at these meetings that we have been only too glad to meet them more than half way." It looks as though a day of betterment is beginning to dawn.

These principles are not for one man only, but for all men: not for one land alone, but for all lands. Gentlemen, apply them to the Tariff question, and see where you will come out.

Apply them to the Immigration question, on both our Eastern and Western shores, and to the Race problem on the Pacific coast, and see . . .

Apply them to the Booze question. They would work the cure of the awful evils of the liquor traffic, *i.e.* to say, they would annihilate the whole beverage business. And let us understand that so far as we are Christian we will work for that end; and if we don't may the Lord have mercy on us!

We are gravely told by smug highbrows that Christianity is a failure. Before saying that, don't you think Christianity should be given a fair trial? which it never has had. Says Mr. Chesterton, "Christianity has not been tried." J. Stuart Holden says: "Christianity has not been worked out, and has hardly been worked at." Plenty of substitutes for it, labeled Christianity too, have been tried, with the withered results we see. The Book of Matthew is the gospel of the "kingdom of heaven",—the only New Testament book which uses that phrase. We have in chapter i, the genealogy of the King; ii. the King born; iii.-iv. the King inaugurated—by baptism and temptation; v.-vi.-vii. the King's inaugural address,—the Sermon on the Mount, which sets forth the laws of conduct for the citizens of the kingdom. One of these laws is the Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them (vii.12). Has that been tried as a citizen rule? If it had been operative here in fair Greeley, do you think we would have had the wretched profiteering to which consumers have been subject? About the only right the ultimate consumer seems to have is the right to be skinned. Try it in the industries, in commerce, in society, in political life: would it not cure their ills?

Next Nov. 11—nineteen days from now—a World Conference on disarmament is to convene in Washington, D. C. Called by President Harding—well, let me report it before-hand. He opens with a speech beginning thus: "Gentlemen: I am first of all a Christian, and incidentally a Baptist,—the first Baptist ever president of the United States, and I propose to do something worthy of my Christian profession and of my denominational affiliation. I announce to you that the rule of this Conference shall be: 'All things whatsoever ye would that men should do to you, do ye even so to them'. The assembled diplomats look aghast; then, as they take in the situation, they are seized with a spasm of sense, and all arise as one man and say: 'Your Excellency, we accept the rule, and do move that we now adjourn to go home and put it into practice'." The whole business is settled.

Fact? No, fiction. But why not fact?

You may ask if I believe the time is ever coming when the Golden Rule will be the rule of universal conduct. Oh, yes, I believe it. As to when and how—that would take a whole sermon to tell. But I may say I do not believe it will be brought about under the present order of things.

III. I would be glad to notice different verses of the Epistle, but I must content myself, because of elapsed time, with calling attention to a single precious little phrase in verse 18, which is an illustration of the whole gospel scheme of redemption: "Put that on mine account."

Onesimus had grievously wronged his master, but in his destitution he was unable to make financial reparation. The large-hearted, loving apostle just takes the slave's place, assumes his obligation, and says to Philemon, "If he hath wronged thee, or oweth thee aught, put that on mine account," and as if

executing a bond for the fulfillment of it, he adds, "I, Paul, write it with mine own hand; I will repay it". How the glorious old servant of Christ had caught the spirit of his Master!

The business phrase "put to account," is the translation of a single Greek verb, *ellogeo,* which occurs in only one other place in the New Testament, Romans v. 13, where it is rendered "impute", which has given rise to the great Scripture doctrine of Imputation, which is "reckoning to one's charge what belongs to another."

Paul admits Onesimus' wrong and liability, and says: "Impute that to me, I'll take it as my own and discharge it." Says Luther: "Here we can see how St. Paul layeth himself out for poor Onesimus and pleadeth his cause with his master, and so setteth himself as if he were Onesimus and had himself done wrong to Philemon. Even as Christ did for us with God his Father, thus also doth St. Paul for Onesimus with Philemon. We are all Onesimi to my thinking."

Yes, we are all Onesimi. We have wronged God: we have robbed him and run away. Poverty-stricken, we cannot make reparation. But Jesus Christ comes into the world, acknowledges our wrong and obligation, assumes our place, and says to God in behalf of the sinner: "If he hath wronged Thee, or oweth Thee aught, put that on mine account."

He has taken upon himself our sins. "His own self bare our sins in his own body on the tree" (1 Pet. ii. 24). Our failures, our weaknesses, our cares, our sorrows, our griefs,—he has taken them all. Christian! does not your heart throb and thrill with love to your adorable Lord as you think of what he has done, and is doing, for sinful you, in his saying, "Put that on mine account?" Sinner! he is saying that for you too. A fugitive, destitute will you not go back as Onesimus did?

Here is the whole gospel—"put that on mine account"—Christ in our place that we may be free.

"O Christ, what burdens bowed Thy head!
Our load was laid on Thee:
Thou stoodest in the sinner's stead,
Didst bear all ill for me.
A Victim led, Thy blood was shed:
Now there's no load for me.

"Death and the curse were in our cup—
O Christ, 'twas full for Thee;
But Thou hast drained the last dark drop,
'Tis empty now for me.
That bitter cup—*love* drank it up:
Now blessing's draught for me.

"The tempest's awful voice was heard—
O Christ, it broke on Thee!
Thy open bosom was my ward,
It braved the storm for me.
Thy form was scarred, Thy visage marred;
Now cloudless peace for me.

"For me, Lord Jesus, Thou hast died,
And I have died in Thee;
Thou'rt risen: my bands are all untied,
And now Thou liv'st in me.
When purified, made white and tried,
Thy *Glory* then for me."

The Necessity of Declaring War on Modernism

By T. T. Shields, D.D., Toronto, Canada

An Address delivered at the Mass Meeting of the Baptist Fundamentalist League of Greater New York, at Calvary Baptist Church, New York City.

IT IS probable that the leaders of the Christian Church who wrought heroically in the crises of the church's history in time past little understood at the time the far-reaching effect of their action. Only as such matters are viewed in the perspective of history is it possible rightly to appraise their value. And in the present critical religious situation in which we find ourselves, we are in danger of regarding too lightly the problems which confront us. Beyond question, the future of evangelical religion will be largely influenced by the attitude the Christian leaders of to-day assume toward the forces of disintegration which are now at work in the Christian church. It is therefore necessary that we should come to the consideration of such matters as here engage our attention, with a due sense of their importance, and with a solemn appreciation of the possibly far-reaching effect of the stand we take.

Our subject is not a matter which wise men will treat lightly. On the contrary, it is a matter of serious moment which must have its bearing upon the faith, and character and destiny, of multitudes of people in the days that are to come.

WHAT IS MODERNISM? In order to know how to treat with it, we must have some un-

derstanding of its character; or, indeed, to use a stronger word, of its real nature. Is modernism a friendly but deluded admirer of the Christian faith? Is it merely a plausible negation which can have but little effect upon the church's progress, or is it a smooth-tongued, subtle, and implacable foe of revealed religion? We admit that there is strife and conflict and war enough in the world already. It would be criminal, therefore, in any department of life to provoke unnecessary contention. Let us all sincerely covet the blessedness of the peace-makers who shall be called the children of God. If there is any way by which the principles of modernism can be incorporated in the Christian faith without vitiating the faith, and without dishonour to Him Who is the Alpha and Omega of that faith, let us by all means find that way. But first, let us be sure of the character of modernism and consider carefully whither it is leading those who accept its philosophy.

The Denials of Modernism

Modernism denies the divine inspiration and authority of the Scriptures; it denies that the Bible is of supernatural origin, and that its avowedly supernatural content is true. There are, of course, degrees of modernism; but such degrees are only degrees of boldness which mark the stages of policy in its subtle progressive denial of the supernatural. In support of its naturalistic attitude, modernism denies the infallibility of Christ Who most clearly attests the inspiration of the Scriptures. Here, too, the denial is by degrees; from the Kenosis theory to open Unitarianism. But it is all one in its object, namely, to discredit the testimony of Christ to the authority of Scripture.

In its determination to rid itself of an infallible opponent of its alleged "assured results", modernism denies the essential Deity of Christ, and in order to substantiate that denial, it repudiates the cardinal doctrine of the Virgin Birth of Jesus,—reducing Him to the level of a man, it makes of Him at the best only an emasculated ideal. It seeks plausibly to magnify His character at the expense of His teaching which it thus strips of all authority. The logical corollary of all this is to reject the vicariousness of Christ's death, and the fact of His corporeal resurrection, with all the implications of these tremendous truths. Modernism repudiates the necessity of the new birth and assumes a weakly tolerant attitude toward sin, an attitude which involves at last an implicit, if not an explicit, denial of sin itself. To this is added a rejection of the doctrine of the personal return of the Lord Jesus, and with that a rejection of the whole body of Biblical eschatology.

Having rid itself thus of an infallible Christ, and of the infallible Book of which He is the Subject and Seal, modernism proceeds to work out for itself its own philosophy of human origin and destiny. Hence, it substitutes human reason for divine Revelation, and the wisdom of man for the Word of God. As necessitated by such a philosophy it repudiates the humbling doctrine of man's fall and insists that man is evolved from a lower order; that he is ascending rather than descending the scale.

In fact, this philosophy removes all fixed objective standards, either of truth or of morals, and makes man a law unto himself. The principle of divine revelation being denied, and the principle of evolution being accepted as a universal law, nothing is fixed or stable, and nothing may certainly be known of the future. Hence, this present material existence is the only one of which we can be sure. This is no exaggeration. As there are differences of degrees, for not all modernists have accepted the logical implications of modernism; but they are all on the way, and in due course will arrive at the stage known as Unitarianism, and that is but a way-station far on the road that leads inevitably to Agnosticism.

Modernism, therefore, I venture to affirm, in the nature of the case, is and must be out of agreement with the Christian faith at every point. But is it merely a neutral, innocuous, thing which robs only its willing dupes of peace and of life, but does no one else any harm? A tree is known by its fruits.

The Fruits of Modernism

What are its fruits in the political realm? Can any thinking man fail to recognize the connection between German rationalism and German militarism? The fearful holocaust which sent millions to a premature grave was the legitimate fruit of the jungle doctrine of the survival of the fittest.

But if that conclusion be at all debatable, examine the fruits of modernism nearer home. What are its fruits in our national life? It would be unbecoming in me to attempt to point out such elements of weakness in your national life as a close analysis might discover; but I know the effect across the border and in the Old Land, and of its effects there I may boldly speak.

Beyond question, modernism in the religious life of the nation is having the effect of lowering the moral standards everywhere. Even the common and fundamental principles of the decalogue are called in question: the marriage relation is more and more lightly regarded; and while our divorce laws in Canada have not yet been changed for the accommodation of persons of easy morals, great numbers of Canadians come annually to the United States to secure the dissolution of the marriage bond.

What are the fruits of modernism in the religious realm? Is it not evident to all that Roman Catholicism is everywhere making tremendous strides? Why is it that in this day of supposed enlightenment, of popular education, and general increase of intelligence, the superstitions of Rome should be welcomed by multitudes who long seemed proof against its teaching? The reason, it appears to me, is obvious. People are turning away from the negations of religious modernism to a religion that is positive and authoritative; and there is no hope of stemming the rising tide of Roman Catholicism by the doctrine of doubtful inspiration, which leads a man, at last, to the position where he is without any religious authority at all.

Look, too, at the new cults which are everywhere springing up. Can the subtleties of Christian Science be answered by the guesses of a "science falsely so-called"? Can the vagaries of Mrs. Eddy be dispelled by the vagaries of a Fosdick, or a Vedder, or a Shailer Matthews? Consider, also, the rapid spread of Spiritualism. How are we to account for it? Is it to be explained merely by the fact that death has held high carnival during the recent war, and that for that reason, more people have an interest in the life beyond? I am convinced we must look deeper than this to explain the increase of Spiritualism. Sir Oliver Lodge and Sir Arthur Conan Doyle are the natural successors of the modernist apostles of doubt and unbelief. Indeed, Spiritualism is the natural child of rationalism and unbelief. It was when and because Saul had rejected the word of divine revelation, and the oracle was silent, and no voice out of the unknown answered his hungry call, that he resorted to a witch. Spiritism is the twin of modernism. If the first is Zarah, the second is Pharez—twin brothers born of an adulterous union. Modernism is the devil's broom by which he would sweep the world clear of the last trace of a supernaturally revealed religion, and make way for the ever-multiplying positive religious delusions of the pit.

Consider its effect upon our evangelical churches and upon the cause of evangelical religion in general. Here and there, it is true, men of the modernist school of special ability succeed in attracting great numbers to hear them for a while, but their popularity is always short-lived. They build nothing, but only destroy; and leave behind them, at last, only a heap of ruins representing the faith they have wrecked. Everywhere the Christian religion is at a discount because of the negation of modernism. Modernism has, in fact, become atmospheric. The prince of the power of the air has his own broadcasting system, and the very air is full of the voices of unbelief, to which the natural heart is already by nature attuned, and to which the carnal mind delights to listen in.

Is that, however, the whole case against modernism? By no means. While modernism is negative in relation to the fundamentals of the Christian faith, it is positive and aggressive in its antagonism to revealed religion. We believe in freedom. We rejoice in liberty, too. I trust we believe in liberty for all modernists as well as for ourselves. They should be accorded absolute liberty of conscience and the fullest freedom to preach and teach what they believe— but *at their own expense!* Being opposed to all manner of coercion in religion, I refuse to be compelled not only by the state, but by cleverly manipulated denominational machinery, to support men and institutions whose teaching my conscience abhors.

Vicious Methods of Propaganda

Modernism discloses its true character and reveals its inherently unethical nature by its methods of propagation. It is a cuckoo which never builds a nest for itself but propagates its kind by laying its eggs in the nest of some clean bird. Modernism builds few churches. It establishes few schools. It is a parasite which feeds upon the life of another and destroys the life upon which it feeds. Everywhere the story is the same. Preachers and professors of the modernist school, apparently without any compunction of conscience, not only accept, but seek positions in evangelical institutions, and while deriving their support from those institutions, use their positions to destroy the faith which those institutions were founded to defend. And in justification of this utterly unethical course, they tell us that

they do not believe in "the rule of the dead hand."

In years gone by, men of faith and of a good conscience, by faithful industry accumulated large wealth, and as an expression of their devotion to the Saviour Who died for them, they willed that the product of their life should, in perpetuity, be used for the propagation of the faith by which they had found salvation. The trust thus solemnly conveyed was accepted, and for a time its terms were respected; but now a generation has arisen which claims the right, not like Paul, to preach the faith which once he destroyed, but to use these endownments to destroy the faith which they were given to teach.

Let me remind you of a most interesting story in the Old Testament representing the sacredness of covenants solemnly agreed upon. When Joshua entered the Promised Land and God gave him victory over the people of the land, in the course of his triumphant progress, he was met with a certain company of people who declared that they had come to meet him "from a very far country". They explained to him that the bread which they carried and which was now mouldy they had taken hot from the ovens; that their bottles of wine were new when they started; and that their garments and their shoes had become old "by reason of the very long journey." Thus they came proposing that Joshua should make a covenant with them, and as he supposed they lived in a very remote part of the country, he made a covenant with them "to let them live."

Scarcely had the league been ratified, however, when he discovered that they came from Gibeon in their immediate neighborhood; but because he had made a covenant, Joshua held himself in honour bound to respect its terms, and the Gibeonites were permitted to live. Centuries later "There was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites". Thus because Saul disregarded what the modernists would call "the rule of the dead hand", all nature cried aloud in protest, and the earth refused to yield her fruit, the heavens their rain and dew, for three years, year by year, all because the covenant was broken.

But the modernist protest is not really against "the rule of the dead hand"; its objection is to the rule of the hand of the Living Christ. Again, the unethical nature of this thing we call modernism is shown by the fact that it does not even speak its own language, but steals the terminology of orthodoxy; and with all the cunning of the Jesuit, reads into evangelical speech a content which is the very opposite of its evangelical significance. Modernism wears the clothes of a sheep, and when it suits its purpose can simulate the actions of the sheep; but beneath its apparently harmless disguise, there is ever to be found the bloody and murderous nature of the wolf.

Furthermore, modernism, as I have observed it, is aggressive in every sphere of religious activity. Not content with capturing individual pulpits and individual university chairs and individual educational institutions, it seeks by methods worthy the politics of a Tammany Hall, to obtain control of all denominational organizations, of mission boards, of Sunday-School boards, and publication boards, and thus to use the machinery of the denomination in which it operates to disseminate its own poison.

Unworthy Weapons

Its character is further revealed in the character of the weapons it employs. It boasts much of its scholarship, but its scholarship is usually shallow, as the devil's sophistries always are, and it is a scholarship which is divorced from all spiritual aptitudes and capacities. It is, in short, the scholarship of "the carnal mind which is enmity against God". Its assumptions are most brazen; its policy seems to be, "If you tell a lie, tell a big one; and having told it, stick to it". It decries the dogmatism of evangelical orthodoxy and repudiates the authority of a Book with nearly two thousand years of ministry behind it, part of the Book being much older than that, and with a feigned modesty affects the form of an interrogation mark. It boasts of its readiness to receive the truth and of its hospitality toward light from all quarters. Yet, in its antagonism toward the Bible and toward every principle of supernaturalism, it speaks with an assumption of authority that has never been surpassed by any occupant of the Papal chair. Its appeal is not to the highest but to the lowest propensities of human nature. It panders to pride and worldly ambition and to the too general desire to be up-to-date.

I believe it would not be an exaggeration to say that not one per cent of the ministers and professors who have accepted the modernist position originated the ideas they have espoused. They are no more responsible for the origin of this religious plague than the patient

in the pest-house is responsible for originating the disease from which he suffers. Modernism is more than contagious; it is infectious in the sense of being atmospheric. One can scarcely read a newspaper or a magazine without inhaling the infection.

A friend recently told me of a certain ministerial gathering at which a visiting minister of the modernist school gave an address, his principal argument in support of his contentions being that everybody now believes these things. He was followed in the discussion by several ministers who rose only to express agreement with the speaker's views. Then, an old minister from the country took the floor. He said, in effect: "The speaker has asked us to accept his position chiefly on the ground that everybody now believes it. That may be good advertising but it is not true to fact. As I came to this meeting this morning, I saw placarded on the billboards and other places, 'Everybody smokes Old Chum Tobacco'. That, too, perhaps, is a good argument for smokers, but the fact is that everybody does not smoke Old Chum Tobacco. I am, myself, one of the exceptions; and I want to tell the speaker, too, that he is wrong in assuming that everybody has accepted his principles. I, for one, reject them absolutely, and declare my unwavering confidence in 'the faith once for all delivered to the saints.'"

But it is in this way that modernism broadcasts its views, and who is there who does not desire to be abreast of his time? The difference between many preachers and the feminine members of their congregations is that the women follow the fashions in what they put on their heads and the preachers in what they put in their heads. It is humiliating to have to acknowledge that so many of our supposed makers and leaders of public opinion are really nothing more than followers of fashion.

Modernism, moreover, does not hesitate to resort to bribery. Repeatedly I have seen it win to its side weak-kneed brethren whose besetting sin was a passion for prominence. These are simple matters, but they are deadly in their effect. We have known orthodox brethren to be won to the ranks of the "middle of the roaders" (which, in the overwhelming majority of instances, mean radicals disguised) by being given a position of prominence on a convention programme, by being invited to preach anniversary sermons, or by being put to the front in some other way.

One of the favorite weapons of modernism is intimidation. It talks eloquently of liberty and boasts of being free from the shackles of traditionalism, yet by every means in its power it seeks to put the terror of its ruthless hand into every orthodox breast. I think I can say that I have long desired to become like my Master, and have long prayed that He would permit me, in some measure, to follow in His steps; but I never expected to see the day when I should be like Him in this, that some would come to see me by night, because they were afraid to come by day.

Modernism, moreover, is absolutely ruthless in its methods of warfare. It has no hesitation in making use of any and every kind of poison gas in order to further its ends. Its system of espionage is as destitute of conscience and honour as was that of Germany. Its submarine fleet is most deadly in attack. It does not content itself with attacks upon those who openly combat its assumptions, but like the German pirate, it seeks to destroy both women and children. By its attack upon our schools, from University to Sunday-Schools, it would destroy the faith even of little children.

What is The Right Attitude?

The question, therefore, really is: What ought to be our attitude toward modernism? Have we exhausted every diplomatic possibility in seeking a basis of peace? Has the time come to abandon diplomacy and take to the field? I believe it has! It is no longer a question as to whether modernism shall go to war. The question is: Shall the fighting be all on one side? For modernism has openly declared war upon every fundamental of the Christian faith; and every day brings tidings of some new act of violence to the truth. How shall our attitude be determined? From whom shall we receive orders? If fight we must, in whose spirit shall we fight? Whose leadership shall we follow?

Beyond doubt, this battle must be fought in the spirit of Christ; but does that mean that error is to be permitted to proceed without opposition? Does that mean that we are to be led as a lamb to the slaughter of this new tyranny, and that in its presence we are to be like a sheep before its shearers,—dumb? What was the attitude of Christ toward the false teachers of His time? Did He not make a whip of small cords and drive from the house of God those who prostituted the holy place to their own purposes? Did He not say to the preachers and teachers of His day: "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are

entering to go in. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves . . . Ye blind guides! which strain at a gnat, and swallow a camel . . . Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?"

Furthermore, let us pause to inquire what was the apostolic attitude in post-Pentecostal days. I have already quoted to you from the twenty-third chapter of Matthew. I recommend for your inspiration a careful study of the Acts of the Apostles. The apostles were true soldiers of the Cross. They pushed the battle to the gate, and in answer to the objections of those who repudiated the authority of Jesus, "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." And when later the opponents of the Gospel said to them: "Did we not straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us;" Peter and the other apostles answered and said: "We ought to obey God rather than men."

Did the Apostle Paul, for example, preach a doubtful Gospel, or did he plead for leniency toward those who denied the faith? Let us hear him speak for himself: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 16:6-12.)

But there is another instance recorded in the Acts of the Apostles where the Apostle Paul was seeking to win "the deputy of the country, Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God". The deputy desired to hear the word of God, as multitudes of others do; and when they do not actually desire to hear, they, at all events, need to hear it. But Elymas, the sorcerer, withstood them, "seeking to turn away the deputy from the faith." How did Paul deal with this case? Did he invite the sorcerer to meet him at the club to lunch that they might talk the matter over, that they might, if possible, find a place in the middle of the road where they could walk together? Did he address the sorcerer with honeyed phrases, assuring him of his warm personal regard? Let the Scripture itself answer: "Then Saul (who also is called Paul) filled with the Holy Ghost, set eyes on him. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." (Acts 13:7-12.)

Do we not need to sit at the feet of this mighty defender of the faith to learn how to meet the errors of the time?

This is not the first time in the history of the Christian church that the devil has opposed the truth of the Gospel. This vile world has never been a friend to grace or to the doctrines of grace. Let the martyr fires witness to us of the faithfulness of those who counted the Gospel to be dearer to them than life. Furthermore, we have the most explicit teaching in the Word of God bearing upon this subject. Are we to put personal friendship before loyalty to Christ? or are we to make Him in everything Lord?

There is a passage in the sixth chapter of 2 Corinthians which we have too long allowed the Plymouth brethren to monopolize; but the day has come when it is necessary that we should apply it to ourselves: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for

ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds".

A Declaration of War

I have come, therefore, to believe that there is nothing left to us but to declare war on modernism everywhere. For myself, I have resigned from the diplomatic service and have joined the army in the field. Evangelical orthodoxy is in danger of suffering great loss from the neutral attitude of many who ought to be openly on the side of orthodoxy. There is no place for neutrality in this war, He that is not for Christ is against Him; and we do well to point out to our brethren the necessity of openly taking their stand on this great issue.

While the armies of Russia stayed in their trenches and maintained a "no man's land" between themselves and the Germans, while they had occasional reverses, they were really invincible. It was when they met Germany in the middle of "no man's land", and shook hands with the enemies of their country, that the doom of the great Russian Empire was sealed.

Let us by all means be charitable toward those who differ from us. Let us recognize that no one man and no one denomination has a monopoly of the truth. We may walk and work with many who do not agree with us in all particulars; but when men deny the virgin birth of Christ, His essential Deity, His vicarious atonement, the necessity of the new birth, the promise of His personal return; and with it all, the whole principle of His supernaturally revealed religion, it is time to recognize that they are proceeding in a direction opposite to that which we are commissioned to take, and to refuse to have any fellowship with them.

By this I do not mean to advocate withdrawal from the Denomination, nor do I suggest any sort of separatist movement. We should, in this matter, proceed on the principle of "What we have, we'll hold." The institutions of the Denomination were established by men who believed the things which we believe; and the money that was left was given by those who left it for the purpose of propagating the principles represented in the movement now known as the Fundamentalist movement. We ought, therefore, to resolve to stay in the Denomination, and to fight for the possession and control of that which was dedicated to the conservation and propagation of the principles we hold. But it is necessary that we frankly recognize that those who deny the fundamentals of the faith are not the friends, but the foes of the Gospel of the Lord Jesus Christ. And as we would be true to Him, we must refuse absolutely to have fellowship with those who are avowed enemies of the truth.

Again, however, it is necessary to ask the question, How shall we fight? What methods shall we use? What weapons shall we employ? Of course, by voice and pen it is necessary that we should not only teach the positive truth as we are given to see it, but that we should earnestly combat the errors of the day. That may be taken for granted. I venture, however, to remind you of the principle involved in Peter's explanation of the phenomena of Pentecost.

When the Tabernacle had been erected in the wilderness and the sacrifice had been prepared, fire came down from heaven and consumed the sacrifice. And Moses commanded thereafter that "The fire shall ever be burning upon the altar; it shall never go out". And from that forward no sacrifice was presented to the Lord, no incense was offered in the censers of the priests that was not kindled by that supernatural Flame. So that in whatever other respects the Hebrew worship resembled the worship of the heathen about them it was differentiated from all other forms of worship by this fact: that its every act of service was associated with that supernatural fire.

Thus, at Pentecost, the Holy Ghost was given and His supernatural power was manifested in the speech of those who spake "with other tongues, as the Spirit gave them utterance". And Peter's explanation was that "This is that which was spoken by the prophet Joel", that is to say, the supernaturalism of the Book was demonstrated by a supernatural power. Thus, also, Peter at a later period defended himself before his critics, who complained of his having preached the Gospel to the Gentiles. He answered their objection by telling

them that while he yet spake the Holy Ghost was given.

It is not enough, therefore, that we should be orthodox in speech, we must be orthodox in life; it is not enough that we should contend for a supernatural religion as a theory, we must demonstrate the truth of the supernaturalism of the Bible by exemplifying the supernatural experience it promises. It seems to me, therefore, to be necessary that we should carry these principles into our church life; and, while holding to the principle of a regenerate church memberhip, insist that there should be some evidence of regeneration in the life of the members of our churches.

The Need of Divine Power

The voice may be effective, and I believe that in these days we should cry aloud and spare not; the pen may be mighty, and I believe we should employ it to the utmost in this holy warfare; but the mightiest weapon of all is the weapon of prayer. God will glorify His own Name; He will plead His own cause; He will vindicate His own Word, as it is written, "That thou mightest be justified when thou speakest, and be clear when thou judgest." The essential Deity of Christ, with all its implications, will be established, not by our open lips, but by His open grave; the significance of the open grave will be understood, not by mere intellectual debates between soldiers and disciples, but the infallible proof of His own presence in the midst of His people.

We must demonstrate the supernatural character of the Bible by an experience and exemplification of its supernaturalism. We must prove the passage of the Red Sea by walking dryshod through the flood of worldliness which bars our passage to the Promised Land, and from the further shore triumphantly exclaim, "now may Israel say: If it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

The walls of the Jericho of Modernism can never be demolished by scholastic "Big Berthas". The arrogance of a "science falsely so-called" will not yield to the mightiest explosive which even true science can compound. Though the sword of Fundamentalism be made from the unadulterated truth of the Gospel, no human hand is strong enough to wield it to the undoing of the enemies of the Lord. We shall march triumphantly over the ruins of the citadel of modernism only as the trumpet of truth is blown in the power of the Holy Ghost.

There will be no victory over the imaginatively evolved gorilla—the last issue of an unbelieving human imagination—the Goliath of Evolution with its pride-inflated cranium, its enormous helmet and complete armour of brass—this giant will never lick the dust before any warrior who fights in the armour of carnal wisdom with a like brazen helmet and coat of mail. But even Little Faith will return from the conflict more than conqueror, with the head of the giant in his hand, and five unused stones of unknown geological age in his scrip.

This accursed Baal, which has dried up our rivers, and withered the Lord's harvest, and emptied the church's graneries of spiritual fruitage, will not be expelled from the hearts of the proud even by the thunderous tones of an Elijah, nor by the altar he builds, nor by the sacrifice he prepares—forevermore this challenge will be answered from the skies,—"The God that answered by fire, let him be God". Our God will still answer by fire, and only as the Fire falls from heaven will apostasy be checked, and the thirsty land thrilled with "a sound of abundance of rain."

Thus our knees may be mightier than our lips, and our prayers than our pens. You cannot make a hero of a cowardly Peter by pouring water on the fire in the high priest's palace. You may make him uncomfortable but not heroic. But if we pray, who knows but the Lord will look upon Peter and in resurrection glory and reality "appear to Simon", and let the Fire of Pentecost fall from heaven, and convert him into one of Truth's mightiest warriors!

Therefore, in all earnestness, and with the profound conviction that it is the mightiest weapon in the church's armoury—let us pray! Pray till our churches are on fire with the Holy Ghost; pray till miracles of grace are multiplied; pray till the church stands forth in the midst of a wilderness of rationalism, like Moses' bush burning with Fire but unconsumed—"O God, when thou wentest forth before thy people, when thou didst march through the wilderness; the earth

shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel, Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary."

The Old and the New Testament are one—they are the Word of the living God: and He is "the same yesterday and today and forever." And the Fire of Moses' bush, the Fire of Carmel's challenge, the Fire of Pentecost's infallible proof of the resurrection, and Saviourhood, and Sovereignty of Jesus Christ—"*This is that*"—is still at the command of faith. Let Christian scholarship do its part to repair the altar that is broken down, let faith with holy daring dig such a trench about the altar as will separate the Christian revelation from all kinship with human philosophies, and set it forth as an altar in the midst of a flood where natural fire cannot be kindled—let us accept the implications of our faith—and when we have set the wood in order, and the sacrifice upon the wood, let us face the logical alternative, of our professed faith in the supernaturalism of the Christian religion—of victory by the power of God, or utter, overwhelming, absolute defeat. Then, destroying every means of retreat abandoning all compromise, let us unfalteringly stand with God against an unbelieving world, and issue again this challenge to the modern priests of Baal. "The God that answered by fire, let him be God!"

The Great Problem of Origins

By Professor L. S. Keyser, A.M., D.D., Springfield, Ohio

SOME weeks ago a discussion on this subject occurred in *The New Republic*. There were advocates on both sides of the question, that of creation and that of evolution. The writer secured the publication of two brief articles, which brought him several challenges; but when he tried to reply, the editor seemed to think that more space could not be spared for the discussion of the question. This left the matter suspended in the air.

One special point arose in the discussion that deserves more attention. For example, we took the position that the evolution of life had not been proved scientifically, and that divine creation alone would account adequately for the genesis of life and of organic forms. Then we were challenged to produce a specific case of creation in the natural realm. The pith of it was this: Since you hold that science cannot produce an instance of spontaneous generation, can you produce a concrete case of creation? The challenger also asked us "to produce a Creator."

What is to be said in reply? The question cannot be evaded. That would not be honest and fair. The scientist has a right to raise the question and to require a satisfactory answer. If life and species did *not* arise by evolution, how *did* they get started? That is a fair and clear proposition.

Our reply is that physical science cannot prove how life arose. Why? Because first, the scientists find no instance of the living evolving from the non-living; second, neither do they find any instances in nature of the sudden appearance of life by creation. Thus natural science has no way of solving the problem of origins. Then what shall we do? Give up the problem and become agnostics? We think not, for agnosticism in regard to vital questions can never satisfy the mind. If, then, natural science cannot prove creation (just as it cannot prove evolution), we must use some other method if we want to establish the doctrine of creation. What is that method? Let us classify.

1. The Bible is a great and good book. It professes to come from God and to contain a special divine revelation. It teaches great doctrines, pure ethics, a glorious plan of salvation, and sets forth for man a marvellous destiny. It has also exercised a wonderful power for good in the world. Many persons who were steeped in sin have been cleansed and saved by its influence and the Christ whom it sets forth. Millions of people have experienced its power and truth by conversion.

Now it is reasonable to believe that, if such a book tells us how all things originated, it would be likely to tell the truth. If the writers of such a salutary book knew nothing about the method of origins, it is probable that they would say nothing; it is hardly thinkable that they would try to impose what they knew to be falsehoods or mere myths or human traditions on the human family. When you remember how all the Biblical writers condemn sin, and especially falsehood and hyprocisy, it is scarcely supposable that they

would themselves be guilty of the worst possible kind of deception. What object could they have had in advocating righteousness and at the same time practicing falsehood?

Observe, now: if the Biblical writers tell us that all things were originally created by the divine Being, and they could not find out that fact by natural reason and observation, they must have learned it by divine revelation. But if they were true men, then their testimony must be true. They give us a clear-cut cosmogony in the first chapter of the Bible. It bears the marks of honesty and simplicity. How could they have known what occurred before any human being was brought into existence? They either guessed at it, and thus deceived, or else they received a divine revelation of the facts. We have shown that they could not have been impostors, and therefore they must be credited with telling the truth. But the first chapter of Genesis positively assures us that all things originated by divine creation. Therefore we are constrained by every rational consideration to accept the genetical account as true. This puts the doctrine of creation on a reasonable basis.

However, we must search further. At first, according to both science and the Bible, the earth was a dead earth. The scientists also tell us that biogenesis is the law in biology; life arises only from previous life. The Bible agrees with this view. At a certain point in the creative narrative (Gen. 1:11-12) we are told that God said: "Let the earth put forth grass, herbs yielding seed, fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth; and it was so. And the earth brough forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind; and God saw that it was good."

Here three facts are to be noted: first, the lowest forms of life, the vegetable, come first; and this agrees with science. Second, the earth is commanded to "put forth" the various kinds of vegetables. As there was no life in the earth before, this means that God created the various kinds of seeds so that the earth could bring them forth; otherwise nothing could come from nothing. Without a seed no plant can spring forth. The seed could not have been produced by spontaneous generation, because that has never been proven. So the seeds with their various kinds of germ-plasm must have been divinely created. Third, the Biblical text tells us that all the diversified forms of vegetation brought forth "after their kind." Not one word does it say about one form evolving into another. Indeed, it says the precise opposite—each "after its kind." The species were distinctly marked off, just as we see them today. Thus the Bible teaches special creation, and its teaching agrees with what we know scientifically at present about nature's processes.

The same mode of argument will hold for the origin of the various kinds of insects, reptiles, birds and animals depicted in the Biblical cosmogony. Sometimes the Bible says that the waters or the earth "brought forth;" at other times it uses the word "create." In connection with man it uses the words "make" (*asah*) and "create" (*bara*). Regarding the animals, the phrase, "after their kind," is used in every case.

Now, since the Bible teaches that origins came about by divine creation, that is a strong reason in favor of the view, considering the kind of a book the Bible is and the salutary influence it has exerted in the world. In the absence of scientific demonstration of any other method of bringing something new into the world, there is no good reason for rejecting the Biblical doctrine.

2. Perhaps some one will say that our method is not empirical, because the divine authority of the Bible is the very point at issue; therefore we have been guilty of the fallacy of "begging the question." We expected to encounter that objection, and so we have the reply ready. The truth and divinity of the Bible has been established empirically. Do you ask, How? By experience. There are millions of people, whose testimony cannot be impeached in any court, who will bear witness that once they were in darkness and sin; now they have the assurance of pardon, truth and salvation. How did they get it? Through the teaching of the Bible, which sets forth Christ as the Saviour of the world. Without the Bible they would know nothing of Christ and His redeeming grace and power. Therefore the Bible must be true, or no such experience could ever result from its teaching. Surely a book that teaches people how to be saved from sin, and then, when they try out the prescribed way, find it to be effective and true—surely such a book cannot be false and mendacious.

The objection may be made that Christians may have experienced the saving power and truth of Jesus Christ, but that does not mean that they have ever experienced the events narrated in the first and second chapters of Genesis. But the answer is ready. The Christ, whom the converted person has found

to be true and all-powerful, put His stamp of endorsement on those initial chapters of the Bible (see Matt. 19:3-6, Mark 10: 2-9); therefore, if *He* is true, *they* must be true.

Does any one question whether Christian experience is empirical? It is just as empirical as any other fact that is impinged upon the human consciousness. How do you know that you see the tree out on the lawn? By experience. How do you know that two plus two equal four? By the same kind of impression on your consciousness. In the chemical laboratory where you are experimenting, how do you know that two parts of hydrogen and one of oxygen form water? By the impact which the fact makes upon your consciousness.

Now, in the spiritual laboratory how do you discover that through repentance and faith you experience truth, pardon and salvation in Jesus Christ? By the same method—the impingement of the fact upon your consciousness. And the spiritual fact is just as clear and certain as are natural facts. Do you not know that you are happy (when you are) as clearly as you know that you see a tree or a bird? Thus the Bible can be proven to be true empirically—that is, experimentally. And if the Bible is true, divine creation is the method of origins.

3. Another effective mode of reasoning is the following: Both science and philosophy demand an adequate cause for every event. Now evolution is not an adequate cause for all the results we see in the universe. Indeed, evolution is not a force at all, or a person. It is, even if it were true, only a *modus operandi*. There would have to be some adequate power to push it along and some directive agency to move it in the line of progress. A law is only a way of working, not a power that works. But the force that operates must be sufficient. Where will the exponents of evolution find a power that is adequate to produce all the grand results? How could dead matter produce something that is not in it? How could the non-sentient give rise to the sentient? How could unconscious matter unfold into self-conscious personality? Where would be the power in unspiritual and unethical substance to produce the religious and moral? You see, nothing can be rolled out that was not previously rolled in. Try to roll out a ball of twine before you have rolled in a ball of twine.

However, place a divine Being like the God of the Bible back of the cosmos as the eternal and ultimate Reality, and you have posited an adequate cause for every phenomenon that has appeared in the world—matter, because God is all-powerful, and therefore can create *ex nihilo;* life, because God is a living God; mind, because God is Mind; personality because God is the Absolute Person; morality, because God is holy, loving and just; spirituality, because God is a Spirit and desires and makes possible true communion with Himself on the part of His children created in His own image. Thus the law of causality is fully carried out in the doctrine of divine creation. The theistic world-view is the only rational and adequate one. Every other view is an attempt to get something out of nothing, or something of a higher quality out of something lower; all of which is impossible and absurd.

4. Another impelling fact must be taken into consideration. Should the evolutionist insist on our producing a case of creation today, we would reply: Biblical believers do not hold that God is creating things *ex nihilo* at the present time. In this dispensation He is sustaining and developing the cosmos which He originally created. And this again is what the Bible teaches (Gen. 2:1-3): "And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished the work which He had made; and He rested on the seventh day from all His work which He had wrought. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made."

That is quite explicit. The creative work was finished. Until the next era God works otherwise—that is, we see Him working today. If He found it necessary at times in human history to intervene and rescue man from sin and peril, He would do that by redemption, but not any new creation in the sense of bringing new entities into being. For example, in the beginning He created all the atoms, or electrons, or the universal ether, but since then He has not created any more material substance; He has moulded the created matter into various forms such as suit his purposes. The same is true of the many classes, genera and species of vegetable and animal life. Having created the original human pair, and endued them with the power of procreation, He has ever since brought human beings into existence in the appointed way, the way with which we are acquainted. This tallies with the Bible, which informs us that God commanded the original pair to "increase and multiply."

So Christian people do not expect God to create anything outright now, because that would be contrary to the express teaching of the Bible. He is working in a different way now. At some time He must have created things, or they never could have come into being. But He did not continue to create more and more material. That would have been unreasonable.

With the evolutionist the whole argument is different. He believes that evolution is still going on today. He says that the same processes are regnant now that have always held sway. The very latest utterances of Osborn, Gregory and Free inform us that the same agelong struggle for existence and the survival of the fittest is in the saddle today, and is bound to work out its invariable results.

But if evolution is the dominant law today, we have a right to ask for direct and positive proof of its work. Everywhere it should be in evidence. We ought to have clear cases of spontaneous generation. If it does not take place today, why not? Remember, evolution is the great, outstanding law of the world, according to its advocates. One would think that today would be the most favorable time in the world's history for living matter to evolve from non-living matter, because the world, according to evolution, has now reached a very high point of development. The same is true of the transmutation of species. Now is evolution's golden moment, its "accepted time." But it fails to improve its opportunity. Instead of one species evolving into another we find things going in the old Bible way—every species reproducing "after its kind." Bluebirds hatch only bluebirds; flickers only flickers; chestnut-sided warblers only chestnut-sided warblers; and so on through the whole list. The only place where species improve and produce valuable varieties is where man's cultural hand is extended; and then, as soon as he withholds his guiding and helping intelligence, nature has so little regard for the evolutionist's penchant that she invariably turns back to the original wild type.

The present would also be evolution's golden age for developing apes and lemurs into men. Five hundred million years ago (Conklin) the forbears of these animals and of man had a very poor chance to evolve into the humanoid status, because they had no human examples set them and no intelligent instructors. But the simian tribes of today might have all the great professors of science in our universities to "teach their ideas how to shoot," if they wanted their services. And yet they persist in remaining simians, and refuse to grow more human! Why do they not come to the rescue of evolution? They are missing their chance! They do not even learn to make a fire, or to con the alphabet, much less to study the great and uplifting doctrine of evolution.

On the other hand, the advocates of creation do not expect the animals to become human, because the Bible teaches expressly that they were not made for that purpose. They were made to serve man. Thus by their very creation and design they were of a different *genus* from man, their master. When Jehovah caused them to pass before Adam in order that he might name and classify them, not one of them was found to be a fit companion for him. That proves that he was different in kind from them. So God made another being of the same *genus* as man, so that they might have a rational and spiritual affinity. And as soon as the man saw the woman, he recognized her as a being of the same order as himself—a kindred spirit. That is the deep and rational teaching of the Bible.

The conclusion is that physical science has not the tools nor the data to solve the problem of origins; therefore, if this problem is to be solved, appeal must be made to sciences of a more competent order—sciences that will take all the facts into account, physical, psychical, ethical and spiritual. Those sciences are called Christian Ethics and Christian Theology, based on the empirical data of Christian experience, which knows Christ to be the Redeemer and the Bible to be His ordained guide-book for life, time and eternity. May all our people come to know this great Book to be God's Manual of instruction in the way of truth and righteousness!

* * *

Modernism is the most dishonest of all the false religions. The others are at least honest enough to have their own publishing houses, their own schools, and their own churches. But no so Modernism. Modernism by fair speeches and under scientific guise has stolen the churches, the schools, and the publishing houses of the orthodox denominations, so that today those denominations are being ruled and wrecked by a modernistic political machine. Young people who attend denominational schools do so at the risk of the loss of faith in the gospel of our Lord and Saviour Jesus Christ, for Modernism is in the saddle.—*Grace and Truth.*

Unmask Science and Reveal Fiction

By Professor George McCready Price, A.M., College View, Nebraska

OUR medical friends tell us of a form of insanity which they call the delusion of grandeur. Under this form of mental derangement the patient thinks he is some great or notable personage, or thinks himself able to do utterly impossible feats of strength or of skill. He may assert that he is able to reach up and pluck the sun out of the sky and throw it at you. Or he may assert that he can see right through you and can read the tailor's tag on the waistband of your trousers. It is a well recognized and quite common form of insanity.

It seems possible that some of the popular writers on the evolution doctrine are suffering from this delusion of grandeur. At least, no other explanation fits quite so well such cases as those of Hendrik Van Loon and H. G. Wells, whose "Story of Mankind" and "Outline of History" are at present enjoying such a vogue. Both of these books have been sold by the ton in both England and America, and both of them have been syndicated and are being published in serial installments by some of the chief newspapers. All of which also illustrates the truth of the saying attributed to the great showman, that the public like to be fooled, and that there is a sucker born every minute, and few of them ever die.

Apparently many thousands of half-educated people indulge in the weekly dissipation of poring over the Sunday supplement of the daily paper. It must be so, or else there would not be so many of those burlesques on literature and education sold. Doubtless most of the people who read those sheets think that they are getting real facts, real information, the most modern form of science and literature.

The Scientific Novelist

But while the biography and history given in the daily papers and weekly supplements is usually twisted and unreliable, what shall we say of those bizarre articles which we find in them under the captions of "Science" or "Modern Discoveries"? If the alleged history given in those pages is in reality historical fiction, what justification can there be for alleged "science" which in reality is merely the wild speculations of the camp followers of science? Historical fiction has a recognized place in literature, provided, of course, it professes to be merely fiction. Are we coming to a time when pseudo-science or scientific fiction it is to be palmed off on us, not under its real name, fiction, but under the protective aegis of that branch of knowledge which has been honored and almost sanctified by such names as those of Newton and Kelvin, Linaeus, Agassiz, and Pasteur?

It would seem so. At any rate, it is not a recommendation for the intelligence of the reading public when a professional fiction writer like H. G. Wells, who has invaded the field of science, gives us a hybrid product, part fiction and part science, and this mongrel literature almost instantly becomes the most popular mental pabulum which the newspaper syndicates can serve out to the readers of the evening papers in Oregon and Texas, in Maine and Georgia. What a sad commentary on the kind of education furnished by our public school system, that the readers of these papers have acquired the ability to understand the lingo used to describe the geological "ages" and the alleged process of organic evolution by which the amoeba developed into an amphibian, and finally into a mammal and a man; but have not acquired the ability to discriminate betwen facts and near-facts, or between science and scientific fiction.

As an example of Wells' picturesque way of fictioning, let us take what he says about the early days of our earth's history. His theory demands that the earth be a cooling globe, thrown off from what afterwards became the sun, this thrown-off piece at first revolving very rapidly around the central mass, and rotating on its axis at terrific speed. Of course this is all pure theory, and theory which has long been outgrown by modern scientific discoveries in physics and astronomy. But Wells proceeds to give his readers his "Outline" of the "history" of this stage in the earth's development in the following unblushing style:

"There was a time when the day was not a half and not a third of what it is to-day; when a blazing hot sun, much greater than it is now, must have moved visibly—had there been an eye to mark it—from its rise to its setting across the skies. There will be a time when the day will be as long as a year is now, and the cooling sun, shorn of its beams, will hang motionless in the heavens."

One feels like asking Wells the question addressed to Job: "Knowest thou it, because thou wast then born? Or because the number of thy years is great?" The best that can be said of this statement from Wells is that his prediction about the future is quite as accurate and reliable as his statement of the past; and he knows just as much about the one as the other.

Of course, my readers all understand that the length of the day depends upon the rotation of the earth on its axis. If there was a time when the day was not a half nor a third of what it is to-day, as Wells says, the earth must then have been rotating twice or three times as fast as at present. And according to the same statement, in the far distant future the earth will rotate so slowly that the sun "will hang motionless in the heavens." From all this the reader would naturally suppose that astronomy has discovered that our days are really getting longer from year to year, and that by projecting this steadily decreasing rate of rotation on into the future we can predict a time when the earth will be rotating much slower than at present; and also by projecting the same rate of change backward into the dim distant past we can confidently assert that there was once a time when this rate of rotation was much faster than at present. But what are the facts? What does real science say about this visionary picture backwards and forwards?

Since the nebular hypothesis demands that the earth's rate of rotation must be gradually decreasing, a great deal of attention has been given to this subject. Some astronomers, whose wishes were probably fathers to their Scientists have always written some fiction, but now fictionists have taken to writing science.—12 pt. Caslon—33 em. measure. thoughts, have asserted that there are irregularities in the rate, at some time the rate being longer than at other times. This has been very emphatically denied by other astronomers; and it seems the universal agreement of modern astronomers that no slackening of the earth's rotation has yet been actually detected. Todd says: "If irregularities actually do exist, they probably cancel each other in the long run, and leave the day invariable in length. Uniformity of the earth's rotation has been critically investigated by Newcomb, and no change in the length of the day as great as 1-1000 of a second in a thousand years could escape detection." "New Astronomy," p. 128. And yet no change of even this insignificant amount has yet been detected.

We must conclude that Wells is just romancing. But the same method of bald, dogmatic assertion of things which every well informed man of science knows are either not certainly known, or are known to be false, pervades all of the first part of Wells' astonishing book. It is pseudo-scientific romancing that he gives us, not science at all.

It is the same, or if possible worse, when he comes to deal with the beginnings of the plants and animals, and with the early days of man on the earth. Nine entire chapters are devoted to the alleged ages of the earth before the "First True Men," which is the title of the tenth chapter (first edition).

Much of this large space is devoted to describing man's slow development from the stage of a "walking ape." After speaking of the now notorious Java skull and speculating on the race or "species" of beings which it represents, which he chooses to call "submen," who he declares "were running about Europe four or five hundred thousand years ago," he proceeds to tell us of "the Neanderthal race" of men, who he alleges lived only some 50,000 years ago. In this connection he gives us the following further information:

"Man at that time was not a *degraded* animal, for he had never been higher; he was therefore an exalted animal, and, low as we esteem him now, he yet represented the highest stage of development of the animal kingdom of his time." (From Worthington Smith's "Man the Primeval Savage," quoted in "Outline of History," p. 63, third edition.)

In his statements about the geological changes recorded in the rocks, there is not the slightest hint given by Wells to warn the reader that the accuracy of these successive "ages" is questioned by modern students of the rocks. No hint is given that this animal-origin of man is questioned by any well-educated man of to-day. Theories, fantastic theories, are stated as unquestioned facts; and they are stated with all the callous effrontery with which he, as a novelist, has been accustomed to spin his yarns about his heroes and heroines. And yet here, in this "Outline of History," he is professing to deal with *facts*, scientific and historical facts. Is it possible that his long professional manufacturing of fiction has so blunted his sensibilities that he is incapable of differentiating between *facts* and *romances?* It may be that his writ-

ing of fiction has done it; but it is equally possible that he is congenitally incapable of handling facts in an objective or scientific way. Whatever our explanation, it is certain that Wells has in this work forfeited all claim to the attention of serious-minded men, who are trying as best they can to keep a clear distinction in their own minds between facts and theories.

A Gigantic Bluff

But why do not scientists in general protest against this claptrap, foisted onto a confiding public in the name of science and history? Why do not some of them openly declare that these views of Wells are only the theories held by one extreme faction of scientists as even a possible explanation of the facts hitherto discovered?

In reality, this book of Wells is only another stage in the gigantic game of bluff which the advocates of the animal-origin of man have been putting over on the public for the past generation or more. Great quantities of propagandic literature have year after year been turned out by the presses of Europe and America, and it serves the purpose of the interests behind this propaganda all the better, if, as in the case of this work of Wells, such propagandic literature can be issued in a good binding and be sponsored by one of our best known publishing houses. Often such propagandic documents are issued under the imprimatur of some highly honored body, like a well-known university or some learned society. But so far has this campaign of propaganda been carried that seemingly very few scientifically educated people dare to stand out against it, or to protest against such a work as this of Wells, or the almost equally popular "Story of Mankind" by Hendrik Van Loon, when they see them being palmed off on an unsuspecting public in the sacred name of science.

All of which constitutes another chapter in the history of the formation of "public opinion," and well illustrates the psychology of "crowds" or of the "mass mind."

Many notable discoveries have been made in modern times, both from the dust heaps of ancient cities and also from those still more antique relics of that old world which existed before the great world catastrophe of the Deluge. All of these discoveries, when examined in a strictly scientific and impartial manner, tend to confirm in a very striking manner the truthfulness of the early chapters of the Bible.

But if a curse has been pronounced upon those who deceive children or who lead the blind astray, will not a tenfold curse rest upon those who deliberately attempt to befool the public with pseudo-science in the interests of an anti-Christian scheme about the origin of things, or who seek to obscure the light of that larger and truer science which is even now beginning to dawn, and under the illumination of which God designs that we should better understand and more firmly trust His written Word?

THE CLUB

Is the Bible Scientific?

THE Bible is not intended to be a book of science. How often we hear this statement from the Bible's scientific (?) enemies, and also from a host of its devoted but misguided supporters. And it is a true statement. But it is only half true, and therefore the more dangerous. The other half of the truth is that the Bible is scientific, which is more than can be said of much that passes for science. It is the only book that was ever written in full fidelity to science.

One familiar fact will quickly convince an honest mind of the truth of this tremendous assertion. It was not long ago that a book on science had to be rewritten about every ten years. To-day, according to a teacher of science, the average book on science will not stand the test of time as long as ten years. Its theories and philosophies are constantly being added to, taken from, or totally revised. But the Bible, at its completion, prohibited finally and forever, in a manner most dogmatic and unscientific (according to some scientists), any revision of its contents whatsoever (Rev. 22:18, 19), and not for a decade, nor a few score years, but for centuries and millenniums it has endured the one and only scientifically infallible test—TIME. If there is such a thing as absolutely conclusive

scientific deduction in all the universe, on this basis alone, and irrespective of its own claim (Isa. 40:8; 1 Peter 1:25), it will continue unchanged through timeless eternity.

The Bible is not, and does not profess to be, a book on science. But it has handled its contents conservatively yet completely, carefully yet conclusively. It, of all books, has "stuck" to its theme. It has not roamed afield to other realms, as has science. Its subject is Salvation, not Science. Its realm is heart religion, not head rationalism. Its authority is revelation, not reason. Its theme is the Saviour, not the substance created by him; the Master, not matter. Its fruits, by which alone it can be judged, are spiritual, not materialistic. "It has reasons that the reason knows not of." Therefore its position is exclusive.

And, with most solemn warnings of terrible doom, the Bible resents and resists intrusion and violation of its sacred province. For the reason that it is spiritual and supernatural, it brooks no interference on the part of human science or human reason. It is richly responsive to reverential investigation, but is a securely sealed treasury to unholy demands. Its defiant message to man's self-sufficient, "scientific" attitude is, "my thoughts are not your thoughts, neither are your ways my ways . . . as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts . . the wisdom of this world is foolishness with God" (Isa. 55:8, 9; 1 Cor. 3:19). Matter cannot, and dare not guiltlessly attempt to probe spirit. "Flesh and blood cannot inherit the kingdom of God." Uzzah may not lay his hand upon the ark of God. Nor may even the high priest enter the Holy of Holies except under the most rigid restrictions. Let science presumptuously pry into the spiritual sphere, which is the Scriptures' exclusive field, with its crude, materialistic implements of supercilious investigation; let it lay its unconsecrated hands upon the sacred ark of a righteous Jehovah,—and it does so at the instant peril of the life of its own soul.

Scientists, within their own field, can be and have been marvels of blessing to humanity. But outside of it, especially when they overlap the spiritual and supernatural, they make of themselves what some of them try so ardently to prove the condition of primitive man was when he was supposed to be chasing himself through the tree-tops of the jungles. In fact, the mental gymnastics and grotesque reasonings in terms of spiritual thought, and the apings of each other and brotherly back-scratching and bug-hunting, might almost convince one that that lineal condition existed very recently. But the saddest phase of it all is that many of those who are the spiritual leaders and molders of the souls of men, preachers of the Gospel of Christ by profession, forsake their divinely chosen stewardship in things spiritual, surrender their high calling as ambassadors of the Almighty, and abjectly offer their spiritual sovereignty in servile submission to the usurper seated on the throne of science ("falsely so called").

Science has appallingly serious limitations. Its own claim is that it deals in hard, stubborn, incontrovertible facts and draws its conclusions from these alone. Therefore, where known facts end science ends. Its realm is a materialistic, natural one. If it should remain within the realm of phenomena where it belongs, it could continue in good service. Science at best can say with its head, "I know," while faith triumphantly proclaims from the heart, "I believe." Yea, science stubbornly refuses to see farther than the end of its own "knows," for to do so it would have to acknowledge the existence of, and submit to the exercise of, another sense, faith, which it disdains because that is "unscientific." Just beyond the world of science is another world, overmastering it as spirit overmasters matter, and outlasting it as eternity shall outlast time.

Philip Mauro has written truly: "Astronomy may reveal something of the grandeur and magnificence of God's creation; but it can tell us nothing of his love and compassion for sinners. It may trace the course of the Milky Way; but it cannot show to perishing souls the way of eternal life. It may tell men how far the earth is from the sun; but it cannot tell the believing sinner how far God puts his transgressions from him. It may calculate the orbits—but it cannot explore the unsearchable riches of Christ, or tell us aught of the rising of the Bright and Morning Star.

"Modern chemistry may have given us better soap; but it has discovered no means for cleansing the heart from sin. It may produce illuminating devices—and high explosives, but it cannot give light to them that sit in darkness and the shadow of earth, or blow up the barrier that sin has placed between man and a thrice-holy God.

"Geology may make known to us something of the riches which God has stored in the mine; but it cannot help us to know the riches of the glory of his inheritance in the

saints—the riches of the Godhead bodily. It can show us, in the fossiliferous rocks, the graves of once living creatures, over which death has established its awful power; but it can tell us nothing about the resurrection from the dead and the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began."

These things are revealed by faith. Therefore science as science, is as much out of place in the realm of religion as the proverbial bull in a china shop, and as clumsy with the use of all its scientific knowledge and instruments as a carpenter and his coarse tools of trade would be in a jeweler's shop or a dentist's office. Blessed be God, where the world of science ends the world of spirit begins, and stretches in vast, limitless fields of heavenly verdure, hidden from the sightless, artificial glass eye of a man-made telescope or microscope, but revealed through the living lens of sacred Scriptures, and transmitted by faith through the throbbing nerves of man's spirit, under the intelligent guidance of the Holy Spirit, to the citadel of a new-born man's enlightened and never-dying soul.

Science can reveal only a natural world by its REASON. But Scripture, and Scripture alone, can reveal a spiritual world, and only by FAITH. "Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him. But God hath *revealed* them to us by his Spirit . . . not in the words which *man's wisdom* teacheth" (1 Cor. 2:9-13). "Through FAITH we understand that the worlds were framed by the Word of God" (Heb. 11:3). Yet science, falsely so called, dares to leave its own domain to delve into that sphere to which it is utterly blind and dead, and possesses not the first capacity for penetrating, with its faulty and foolish faculties, even the outermost veil of a supernatural world as far beyond it as God the Everlasting Spirit is beyond a worm of the dust. And then it defiantly dares to dictate in the very face of that Deity himself what is truth and what is error in his own spiritual world. And all this in spite of the plain proclamation of his Word that *"the natural man* receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because *they are spiritually discerned"* (1 Cor. 2:14). How tragically true it is of these false scientists and false preachers as well, "O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord: . . . the prophets prophesy falsely . . . and my people love to have it so" (Jer. 5:21-31).

God hath spoken through his Word, but many wave him and his Word aside, and bow in slavish silence before the mighty seat of science to hear what it would proclaim as the final word of wisdom. Nay, verily, this smacks too much of the method of the master Scientist who, usurping divine authority, defied Jehovah, and prostituted his God-given powers to seduce the parents of the race, through their reason, stripping them of their spiritual life and plunging them into that groveling maze of human materialism in which the natural human family has wallowed ever since. Science resting on reason alone to solve the riddle of the universe will invariably bring forth the degenerate monster, materialism—Germany, for one example, and America for another right soon, if she head not off this hellish thing, RATIONALISM. There is no middle ground. It must either be Scripture or Science, Faith or Reason, Revelation or Rationalism.—*S. S. Times.*

The Holy Spirit—Presence, Practice, Power

By Frederick F. Shannon, D.D., Chicago, Illinois

I ONCE heard an unforgettable story of Josef Hoffman.

While touring the country he had to change trains at a railway junction. It was just a small village with a few stores, a post-office and hotel. Hoffman was in the hotel waiting for his train. In the parlor was a piano which enabled him to pass away the time playing. The great pianist played piece after piece. The instrument seemed to realize its true capacity for the first time. As the thrilling strains rose at the master's touch, the village music teacher walked up to Josef Hoffman and said: "Say, young man, if you keep on practicing, you'll make a musician yet."

I wonder what the old piano would have said, if it could have felt and talked? Something like this I fancy: "Well, this is the crowning day of my life. I never knew such melodies were slumbering on my wires before. Others have played me, but somehow there were more discords than music. Now my true master has found me."

And then one thinks of the naive words of the village music teacher. Far more than he realized, practice was the secret of Hoffman's wonderful playing. Is it not also true that we realize our privileges in Christ by constant practice? We become musicians of the Holy Ghost, one accent of which is never lost, as we betake ourselves into the melody room of our unseen Master and learn, through beautiful doing, what can never be taught by merely sympathetic listening.

A visitor to this country said that Niagara Falls is the greatest unused power in the world. "No, my friend", replied the Christian man to whom the traveler was talking, "the greatest unused power is the power of the Holy Spirit." Greater than all physical forces, than all solar energies, than all human ingenuities whatsoever, is the ever-present, triumphantly enabling power of the Holy Spirit! Is it not a privilege to work through Him, as He works in and through us?

The meaning and privilege lead us direct to the source of the ability which the Lord Christ promises: "Ye shall receive power when the Holy Ghost is come upon you." For we must never obscure the origin of the soul's victorious and completing power. Lesser ways of self-realization are always in vogue. Fads, cults, science falsely so-called, and philosophies spring from ancient east and modern west—all are as busy as bees which make no honey! What the Master is saying is this: "You are spirits, imperfect and ungrown as yet; but He, the All-Perfect and Absolute, the Holy Spirit, shall indwell you and quicken you into fulness of being." Does not this go to the root of the matter? Are we not all spirits? Certainly we are! And yet the vast majority of people act as if they were essentially bodies of flesh and nothing more.

The least important thing about a man is his body. I venture this, knowing the glory and honor and sacredness with which Christianity invests our bodily house. Divinely organized dust, the body is indeed the temple of the Holy Ghost. But making it the temple of so many other things, men inevitably conclude that their bodies are all-important; consequently, the only power they have any conception of is some manifestation of physical energy—dynamic, kinetic, atomic, or molecular. Suppose such are asked, "Did ye receive the Holy Ghost when you believed?" For all practical purposes, their three-fold answer would be: "We have never believed, received, nor heard of him!" And these, let it be remembered, are modern, up-to-date men! They are, in fact, some 2000 years behind the times.

There is no substitute for the source of the Life which is life indeed. Men and women are alive only when the Holy Spirit is come upon them. Otherwise, in the New Testament all the physical figures of distress and incapacity are invoked to describe their spiritual condition. They are "blind"; they are "deaf"; they are "dumb"; they are "dead." —*The Continent.*

Oh that we might Really See!

By L. Franklin Gruber, D.D., LL.D., St. Paul, Minnesota

WHO can measure the value of the sense of sight? It puts us into touch with external nature as nothing else can. Touch, taste, smell and hearing afford, indeed, some knowledge of the things with which we are immediately environed. But sight enables us not only to know vastly more of our immediate surroundings, but also beyond this beauteous earth of ours and her lordly sun to range from zone to zone among the forget-me-nots of God, those glorious stars of night. There is thus a double sense in which the eyes might be spoken of as the windows of the soul. While, to observers without, a person's eyes are an index to his soul, to the soul within they are the openings into God's wondrous universe without. Hence, to be deprived of the sense of sight is largely to be cut off from a knowledge of external nature.

Thus to a person born without the sense of sight light and color have no existence, for he has never had any perception of them. Of external nature beyond the range of his other senses he can have no knowledge except from others. And, what is more, he would even be unable to form proper conceptions of the world without. He lives in a world of marvelous beauty but he can neither perceive nor conceive it. But surely it would be unpardonable presumption on his part to deny, or learnedly to argue against, the existence of the glorious rainbow in the sky or of the countless stars of heaven.

But is the real condition of the natural man any better than that of the man born blind? He thinks he sees and thinks he knows. But does he really see and know? Yes, he sees some of the things of *nature*. But the things that *transcend* nature he as little knows as does the man born blind know the things of nature. The deeper things of God he cannot thus directly know. These can be known only by revelation from above, and they can be only spiritually discerned. There is thus a spiritual blindness that is as real as is natural blindness.

Poor blind Bartimeus saw not the passing Lord. But that was not a conclusive proof against His passing. Others saw Him and knew. And though *he* could not see Him he at least believed the testimony of *others* who saw. With them it was a matter of *knowledge*. With him it had to be a matter of *faith*.

That same Lord is still here. He promised that He would be. The inspired apostles so declared. And, moreover, our own deeper spiritual needs demand His presence. Will any one deny this possibility, or rather transcendent reality? If so, by what superior organ of sense could he disprove it? Is physical sight proper evidence as to spiritual things? Is not the evidence of the deeper needs and yearnings of the soul more reliable as to spiritual reality than that of physical vision? And this evidence of the soul is confirmed by many inspired voices with their "Thus saith the Lord."

No, physical nature is not all that is, and physical vision cannot discern the spiritual things that lie all around and within us and beyond the limitations of the laws of matter, time and space. The sense of sight cannot exhaust reality. Our eyes are holden, as were the eyes of the two men who sadly walked from Jerusalem to Emmaus accompanied by their risen Lord, so that we also see not the risen King in His beauty, as invisibly He softly steps with us on life's pilgrimage. And what other things too glorious for vulgar gaze may not encompass us on every side! Surely, we are encompassed by a great cloud of witnesses! Would to God that we, like the prophet's servant, might, for a hasty glimpse, have our eyes opened to see God's "horses and chariots of fire;" or that, like Bartimeus, we might behold the present Lord before He passes from us! Like the former we should no longer fear, and like the latter we should truly follow Him and with gratitude unspeakable glorify God. Before such vision the rainbow of glory would fade, while earth's allurements would no longer enchain us. And yet, the facts are as real as though our eyes beheld them.

What significance this truth gives to life with its every act and thought! The glorified Lord by our side to behold and to know it all! God's recording angels to witness and preserve it all! Our own souls as spiritual entities to retain it all for a reviewing yonder before God and men and angels! What solemn fact! What blessed truth!

Who Believes in an Absentee God?

By the Reverend W. E. Scofield, Sayville, New York

IT is constantly declared by the modernists, who, teaching an evolutionary philosophy, emphasize the immanence of God, that their modern views have rescued God for faith, and are vastly better than the views of those of former days who held and taught the doctrine of an absentee God. There is manifest a certain degree of complacency in this assertion. It is a sort of challenge to those who think more of religion than of philosophy that they be careful lest they go back to antiquated views of an absentee God which make religion impossible.

We who maintain great reverence for the religion of our fathers are startled at being told that they held such a view of God. It puzzles us. They worshiped and believed, and there seemed to be spiritual responses. Yet we are told that they held a doctrine of an absentee God.

They taught the catechism, and one of the truths taught was that God is everywhere. They believed that Christ is very God, and that he sent forth his disciples with the promise that he would always be with them. (Some modernists deny both the deity of Christ and the reality of this promise.) Our fathers did not talk much about the divine immanence, but said a great deal about the Holy Spirit. One can hardly hold to an absentee God when he has a creed which declares, "I believe in the Holy Ghost."

Our fathers sang hymns which glorified in the divine presence, and which made every phenomenon of nature to declare his power.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

They prayed to a God who was present to hear and answer. They accepted with unquestioning faith Christ's teaching that God watches over the little birds, and hears the young ravens when they cry for food. They believed he would keep them also in mind, and care for their needs. It is certainly confusing to be told that these men of faith, not having been taught the doctrines of modernism, were in error because they believed in an absentee God.

In truth, those who held the doctrine of an absentee God were men with whom the fathers contended vigorously for the Christian faith. These men termed themselves "Deists", and "free thinkers." Men of faith did not hesitate to call them "infidels." They regarded God as the creator, but thought of the universe as a machine whose natural forces kept it continually running without further interference on the part of God. Accordingly they rejected all notion of a revelation, of divine providence, of miracles, and of salvation through faith in Jesus Christ. They held to an absentee God, and all ideas distinctively Christian were contrary to such a belief. They spoke of natural religion, and made conduct the sum and substance of all the worship men could really give to God.

It would be interesting to sift out the views which the modernists of today hold in common with the Deists of the 18th century. In the main they are much alike. The chief difference is the difference of the times in the matter of scientific knowledge. The Deist of the 18th century took the science of his day as the foundation of a structure of unbelief. The modernist of the 20th century does much the same. His attitude is chiefly one of denial.

He denies when he asserts the immanence of God. All Christian believers hold to the immanence, but not by way of denial. They believe likewise in the transcendence of God, and in God's inscrutability. The modernist's assertion of God's immanence gains its chief significance from the implied denial of the other attributes of God. It is not an assertion of faith, but an accomodation of theological ideas to a philosophy. If he should begin to assert with equal emphasis God's transcendence, something disastrous would happen to his philosophy.

"The Lost Chord" in the Modern Sermon

By S. B. Dunn, D.D.

AS IN music, so in the ministry, there is a lost chord awaiting recovery. It is the application. It is that quality in pulpit address which combines passion, urgency, and appeal in the effort to influence the will, to compel an immediate choice, and to persuade the hearer in the pew to a cordial acceptance here and now of the preacher's message.

This "Lost Chord" is like the piccolo in an orchestra, shrill, piercing, dominant. Passion lends wings to appeal, flight to the arrow, point to the aim, thrust to the fencer. It is the arrow-head of the feathered shaft of pulpit archery. It is the barb beneath the bait in the halieutic art of fishing for men.

Of course, this quality in effective pulpit address may be distributed over the entire sermon, like summer lightning over a sultry sky, when the very atmosphere is electric with subtle fire; but it is better when it bursts in one deafening peal as the discourse closes.

Now, time was, "in the days before the flood," when pulpit giants were not as rare as now, when this "Lost Chord" was heard. The caudal appendage in the sermonic anatomy was quite a flourishing feature of it. The pulpit alligator began with a formidable array of theological teeth and ended in a lashing tail which smote conscience and will to flight for safety and Christian life. Today a sermon is more of a hippopotamus, bulky in its headpiece of intellectuality, but at the nether extremity pitiable and ludicrous in its tail-piece of appeal and application.

The modern sermon is more of a rehearsal, of a spectacle to be witnessed, a show-window of intellectual wares, and less of a bugle-call, a fire-alarm, a cooing dove-note, a prod to be obeyed. The loving, urgent appeal is largely missing. The sermon has lost its tail!

There is an old-time tail that, happily, has said Goodbye! and a fond Farewell! It is the old-fashioned peroration. May a long peace rest his bones! This rhethorical addendum smacked too much of the strutting pea-

cock of vanity matching a large tail with a small head. Grey-matter was *minus,* and feathers and rainbow-tints were *plus.* Good riddance to show and shallowness, and an open thoroughfare to grey-matter and a white soul. Brains are still desirable, and even necessary. But perorating! Heaven save us from the recrudescence of the one-time peoration.

There is still room and a call, however, for the real lost chord of final appeal and application. The reason:

In the appeal the truth itself reaches ignition. It catches fire. Up to that point statement and illustration have found verge and scope, arousing interested attention; now the truth has come to birth. And it is born with a cry, like a child, demanding immediate care. The electric current all along has been coursing the live wire with a silent energy; now it bursts into the light of conviction when duty and self-interest are felt. The appeal becomes truth aflame. The message at length is duty.

The truth, under appeal, takes on personality. Abstraction assumes a living form. The preacher is now a prism breaking up the beam into the definite colors of the spectrum, the white light shining in bars of beauty and warming into a winsomeness that compels response. The word is made flesh again. The personal question is transformed and transmuted into sympathy, and "the compulsive power of a new affection." The appeal is the divinity that does the incarnating deed in the hearer. Impersonal truth is a crystal, clear but cold; it is hard and dead, no matter how iridescent; but truth plus embodiment is a thing of cellular life that organizes into power and evolves experience and character.

The appeal is the medium of contact between pulpit and pew—between speaker and hearer. It is the whaler's harpoon. It is the line which lassos the steer. It is the shot which bags the quarry. Without this contact, the preacher is a man on Mars, and his auditor a Mormon in Utah. With it the cloud falls in quickening rain and the copious dew refreshes the upturned petal and the aspiring blade.

The appeal favors instant results. Without it, the water of the sermon runs to waste over the river dam, not being directed along the chute, down the mill-race and over the wheel. No revivals? Few converts? Little wonder when the preacher has no passion for souls, no moisture in his eye, no quaver in his tone, no tremulo in his music, no cooing note, no wooing call.

This paper pleads for the recovery of the "Lost Chord." Find again the missing appeal. Bring back this fugitive from its vagabondage. Set this jewel in the crown of the sermon. Look for "souls for your hire and seals to your ministry." Carry the sickle as well as the seed-basket. So shall we reap, as our fathers did, yellow sheafes and a sure reward. The recovered appeal is the key to pulpit success. It is the cure for ministerial barrenness. It is the cure for the ills the church suffers from, and will ensure the good we covet.

NOTE—One of the BIBLE CHAMPION family sends us the foregoing article which appeared in the Philadelphia *The Presbyterian* of last October 4, and we gladly comply with his request for its publication in the CHAMPION. He writes: "My old friend, Dr. Simeon Dunn, has made a bull's eye shot this time. I sit in the pew year in and year out, and hear no personal, thou-art-the-man, unescapable appeal. In the Aug.-Sept. CHAMPION is 'Confessions of a Church-Goer,' in which he feelingly confesses himself a sinner that the preacher ought to deal with, but he says, 'It would appear as though we in the pews no longer had sins worth talking about,' and he adds, 'I for one, yearn to be "cussed out"; to be drawn over the coals,' *i. e.* he wants the direct, convincing, and if need be convicting, appeal that aims to make him a better man. I hope every pulpit reader of your magazine will, if not doing so already, put into practice Doctor Dunn's pertinent preachment."

Episcopal Bishops Stand Firm

By William Jennings Bryan, Miami, Fla.

THE wires bring heartening news from Dallas, Texas. The Episcopal Bishops of the United States in recent session at Dallas resolved unanimously that their church stands firmly by the Apostles Creed, especially emphasizing belief in the virgin birth of Christ. The language is bold and emphatic and may fairly be construed as a rebuke to Rector Grant whose sensational utterances dissenting from the creed of the church were given wide publicity by the press. Within the last six months, three of the most prominent of the evangelical churches have reaffirmed their devotion to the "Faith of our Fathers, living still, in spite of dungeon, fire and sword." The Southern Baptists and the Northern Presbyterians made their declarations last May; now comes the vigorous assertion of fidelity by the Episcopal Church. Which church will be the next to resent the apostasy of those ministers who dare to misrepresent orthodox Christianity?

As an individual, one is free to believe or not believe the creed of any church, but as an *official,* no preacher has a right to misrepresent the religious organization for which he speaks. When he can no longer preach what his church teaches, he is at liberty to leave the church and speak for himself; while he speaks for the church he must reflect its beliefs.

For the Spiritual Life

AT the Auburn Theological Seminary there are held occasional meetings the object of which is deepening the spiritual life of the seminary. At a recent meeting two speakers were the Rev. William L. Sawtelle, D.D., class of 1898, pastor of the First Presbyterian church, Scranton, Pa., and Rev. Paul R. Hickok, class of 1900, pastor of the Second Presbyterian church, Troy, N. Y. Dr. Sawtelle spoke from Ex. xxv. 40, "Look that thou make them after the pattern which was showed thee in the mount," and Dr. Hickok from Phil. i. 21, "For me to live is Christ." Resume's of these addresses are given in the seminary journal, *The Chapel Bell,* from which we have had occasion to quote heretofore, and we are glad to transfer these informing and inspiring messages to our colums:

I.

Two classic religious models were given for the development of religion in Israel. One model had to do with material form, "the pattern which was shewed thee in the mount"; the second was a spiritual one, "By ye holy even as I am holy."

For purposes of the conduct of religious exercises and observances, the tabernacle and other patterns were to be strictly followed; while the inner spirit of religion was to be realized only as the characters of men were modeled to the character of Jehovah.

Israel became adept in the mechanics of religion. The ritual was developed to a nicety. Form and ceremony were highly articulated. But the inner spirit of religion declined. The spiritual model must be visualized. The same pattern must be made as real as the model of the ark of the covenant. The incarnation became a divine necessity. If God be God, he must come out of his far-off retreat and walk and talk with men. The poets and the prophets of Israel began to sing and to forthtell the coming of One whose name was Immanuel, God with us.

And in the fulness of time He came, the "image of the invisible," the universal and eternal pattern, into whose image men may be changed from glory to glory. As God had given patterns from Sinai, so other mountains should be glorified in the presentation of this wondrous and heavenly pattern. The mountain of His temptation, the mountain of His transfiguration and the mount of His crucifixion were holy hills where God unveiled Himself in the person of Jesus Christ, who became the perfect manifestation of God.

The labor and the passion of the Church should be to develop Christlikeness in men, to strive to shape them to the divine pattern, even Christ. He has given men the pattern of strength. The total impression of his personality is one of strength. The power of God radiated from him; the effect upon all his contemporaries, friend and foe alike, was one of inner spiritual powers.

He furnishes also the eternal model of obedience to the will of God. He was peculiarly sensitive to the Heavenly Father whose will be came to do.

In Him is also found the norm and standard in estimating the verities and realities of life. He who fashions his life after the divine pattern shall see life in the real, shall develop within himself the elements of Godly strength, and will accept as his rule of life implicit obedience to the revealed Will of God.

II.

It is the note of joy that we constantly hear sounding through Paul's messages. To him, the Gospel was "good news" indeed. He spoke frankly of his sufferings, but rejoiced that the things which happened unto him had "fallen out rather unto the progress of the gospel." He was a most practical and sane optimist, as every servant of God should be. Few men endured more than came upon him, but his spirit was unembittered. On the other hand, life for him became a glorious enterprise—always wonderful, always filled with joy. His own description was. "For to me to live is Christ." That declaration implies some of the factors of every Christian's experience.

1—There is a great possession involved—a life from Christ. Enthusiasts sometimes overstate their purposes, or their readiness to serve. Not so Paul. He knew the new life

hat was his possession—what it was to be "made alive," having once been "dead in trespasses and sin." He was "a new man in Christ Jesus."

2—There was a master motive for him to obey—a life for Christ. Life now had a new and very different objective. Once there had been a Damascus road expedition, but that was in the past. Now his life belonged to Christ, completely, joyfully—"whose I am, and whom I serve." The new motive has become his master passion.

3—To give vitality to these things, there was a priceless intimacy for him to cherish—a life with Christ. We need to be constantly reminded that Paul's privilege was no greater than our own in this respect. His friendship with Jesus came altogether after the Lord's human ministry. Yet, as two friends may walk in the closest confidence and intimacy so walked Paul and his Lord. The deep satisfaction of it was greater than any of life's incidental sufferings or persecutions. A life with Christ made everything else inconsequential.

4—There was at all times the vision of an inspiring ideal—a life like Christ. For Paul to live, was in the hope of a life increasingly resembling that of his Lord. Perhaps it is something not yet attained, but it was before him as a thing truly available. That ideal would give energy to every effort. Jesus was before him as a perfect example—an example of that which was possible for a son of God.

"To live for Christ, to live to do His pleasure, surely a life so spent is blessedness."

THE SANCTUARY

The Cities of Refuge

By William H. Bates, D.D., Greeley, Colorado

Joshua XX. 7-9. "And they appointed Kadesh, in Galilee in Mount Naphtali, and Shechem in Mount Ephraim and Kirjath-arba, which is Hebron, in the mountain of Judah.
"And on the other side of Jordan, by Jericho Eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.
"These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person unawares might flee thither, and not die at the hand of the avenger of blood, until he stood before the congregation."

AN evangelistic sermon was recently preached in your hearing on the Cities of Refuge, in which were set forth the considerations which made them necessary and an account was given of their appointment, design, and use.

In the treatment of the subject, the man who had slain his victim and must needs fly from the avenger of blood if he would live, was shown to be a type of all sinners. The cities of refuge were found to be a type of Christ, to whom the sinner must fly from the avenger, pursuing him, if he would be saved. The exhortation was therefore given to fly to Christ for refuge. This, so far as I know from my hearing or reading sermons, is about all the use that is made of the cities of refuge, in preaching.

May not we, if we are so minded, go a little farther? If the ground that we shall go over shall seem new to you, I trust the benefit we shall derive will amply repay us for our undertaking.

If the cities of refuge are a type of Christ with reference to the man to be saved, may they not also be a type of Christ with reference to the man as saved?

They were to be not only an asylum for the refugee, but they were to meet his need after his arrival there. If they teach us of Christ as the Saviour of the sinner, should they not also teach us of Christ as the sustainer of the saint? With this intimation, let us seek such instruction as they may give us respecting Christ in His relation to the Christian and the Christian life.

You will notice that there were six of these cities, and they were designated and located in groups of three.

The first group was on the west side of Jordan *in* the promised land, Canaan, which is a type of heaven, and also of those "heavenly places in Christ Jesus" in which the believer, while now upon the earth, a citizen and inheritor of the heavenly country, is privileged to sit. These three would seem to set forth Christ as our refuge and sustainer with respect to our heavenly privilege in the matter of inward spiritual experience.

The second group was on the east side of Jordan, in the wilderness. That region was not included in the land of promise as God designated its boundary to Moses just before he died, and recorded in the thirty-fourth chapter of Numbers. Though that and much more seem to have been included in the original grant to Abraham, yet it is quite likely that the outlying extended domain was intended to be held as tributary to the West-Jordanic country, which was to be parcelled out to the Twelve tribes and be the theocratic seat of God's people. For a reason—and that not a very worthy one (Numb. xxxii. 4)—Two-and-a-half tribes had seen fit to select their residences on the east side of Jordan, a portion of earth contiguous to, though lying outside of, that which typified the "better country, that is to say, the heavenly." Three refuge cities were provided for *their* need. May not these, then, teach us of Christ our refuge and sustainer with respect more to the earthly, outward need of His saved ones in their walk and warfare in the wilderness?

Justification of these propositions, or suppositions, may appear as we consider the cities in their order.

I

1. The first of the West-Jordanic group was "Kadesh in mount Naphtali."

The meaning of the word "Kadesh" is *holiness.* "Naphtali" means *wrestling,*—a signification beautifully brought out in Genesis xxx. 8, where the man Naphtali, when an infant, received his name. Said Rachel, "With great wrestling have I wrestled with my sister, and I have prevailed; and she called his name Naphtali." Kadesh in mount Naphtali teaches us, then, that "Christ is our holiness in the mount of wrestling."

We have, sometimes, in the better statement of a question its best argument. The doctrine of total depravity, which has so excited the ire of men, has its theological and practical requirements met, I suppose, in the expression "totally destitute of holiness." When thus stated, I see not how any can question it; for where is the man, unrecipient of divine grace, who dares assert that he is in God's sight holy, or that would for a moment deny that he is totally destitute of holiness?

It is written that "without holiness no man shall see the Lord" (Heb. xii. 14). The cry of the human heart, under a consciousness of sin, is for holiness. He who flies to Christ for refuge, finds this cry of his heart met by Christ who becames at once his holiness, and ever thereafter the source and sustainer of holiness.

It is a part of God's gracious work to create, at the outset, in each one of his children, by the Holy Spirit, a new holy nature. It is the inward dictate, as well as the dictate of the written Word: "If we live in the Spirit let us also walk in the Spirit" (Gal. v. 25). But the new exists along with the old. Between the new and the old there is hostility. Conflict ensues. Here, in Christian experience, is wrestling indeed. By a law of inward being, conflict, wrestling, is necessary evidence of the existence of the holy nature, and by the same law practical holiness can be maintained only through continuance of the contest, until the fray shall end. Down on common level, or on towering mountain of crises, the warfare may be waged. It is carried on, all unobserved by human eye it may be, and the strain, as in the old classic wrestlings, sometimes approaches unto agony. But let not the wrestler be in doubt as to the issue. He may say as did the apostle Paul in another juncture, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." As one of our hymns puts it:

"But of all the foes we meet,
None so oft mislead our feet,
None betray us into sin,
Like the foes that dwell within;
But let nothing spoil our peace,
Christ shall also conquer these:
Soon the joyful news will come,
"Child, your Father calls—come home."

Thus through our Lord holiness is maintained. Christ is our holiness in wrestling.

2. The second city was "Shechem in mount Ephraim."

"Shechem" means *shoulder.* It is this word that occurs in the famous messianic passage in Isaiah ix. 6: "Unto us a child is born, unto us a son is given, and the government shall be on his—Shechem—shoulder." The picture of the verb is that of one stooping beneath a heavy burden. But it is the strength therein that carries the load, and so there is yielded the secondary meaning of "strength". Shechem means *strength.* "Ephraim" means *fruitful.* This is brought out in the naming of Joseph's second son, in Genesis xli, 52; "And the name of the second called he Ephraim; for God, said he, hath caused me to be fruitful in the land of my affliction." But the noun is in the dual number, and so the authorities rende rit "doubly fruitful." Shechem in Ephraim teaches us that "Christ is

our strength for fruitfulness", or, if you prefer, "double fruitfulness".

Our Lord said in the fifteenth chapter of John's gospel: "Herein is my Father glorified, that ye bear *much fruit*: so shall ye be my disciples". Much fruit, "double fruitfulness", is the legitimate product of discipleship. The impossibility of self-fruitfulness and the source whence fruitfulness must come, he plainly portrays: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit" (xv. 4:5).

The Old Testament Shechem in Ephraim and the New Testament Sychar in Samaria are one and the same. It was here, therefore, that our Saviour, as he sat by Jacob's well in the noontide heat, talked with the Samaritan woman; and may it not have been with a concealed reference to the old Ephraimitic idea of fruitfulness that he spoke those tropically fertile words, "whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John iv. 14).

Every disciple of Christ should be an Ephraimite, fruitful, doubly fruitful. Whether we refer the fruitfulness to the inner satisfactions of Christian experience, or to the inward production of those virtues of the heart called the "fruits of the Spirit," or to the outward results, the visible products of put-forth activities, Christ, the indwelling Christ, is the strength that produces all. He is our strength for fruitfulness.

3. The third city is "Hebron in the mountain of Judah".

"Hebron" means *company,* or *fellowship,* and "Judah" means *praise to Jehovah* (Gen. xxix. 35). Christ, then is our "fellowship in praise to Jehovah".

Jesus is more than a city of salvation, a place where a man may be protected and safe. Besides the cry for holiness and strength, He meets another of the needs of the human heart,—the demand for fellowship. It is written, "God is faithful by whom ye were called into the fellowship of his son, Jesus Christ our Lord" (1 Cor. 19).

This call to fellowship is not something arbitrary, a law imposed from without, but is the expression of an inward law, and strictly in accord with the nature of things. The law of correspondences, the law of likes, requires that he who has been new-created in the image of God, should seek fellowship with God. He who has the Spirit of Christ will, by a necessity of nature, long for the companionship of Christ. And there seems to be an outgoing on the part of the divine that is the counterpart of the human longing. The two —God in Christ and God in man—come together in one, and there is fellowship of the purest, most exalted, most blessed kind.

Nor is this all. The same law of like that leads to fellowship between the soul and Christ, will lead to fellowship between souls that are Christ's. If we have fellowship with Him, we shall, as the apostle John puts it, "have fellowship one with another." Jude tells us of those "who separate themselves . . not having the Spirit". One of the decisive marks of not having the Spirit is a disposition to separation.

The spirit of separation will generally be found to be due to one or both of two causes. The first is self-righteousness, and *self*-righteousness is utterly inconsistent with the righteousness of God which is by faith of Jesus Christ. Some people get so awfully good, and the rest are so bad, that they cannot have anything to do with them. They are like the Scotchman who, when asked how the church to which he belonged was getting on, responded, "They are all gone astray but me and Sandy, and indeed I hae me doots about Sandy". Self-righteousness generally reduces a church to a church of one.

The other cause, if I may borrow a word from the vulgar vernacular of society, is expressed by the word "tony". Some people in society are so "tony" that they cannot have anything to do with any but their own "set", and they separate themselves in a small exclusive circle. Sometimes it is sought to transfer "toniness" to the church of God. Alas, alas, that poor sinners, all tarred with the same stick and utterly without merit in the sight of God, should assume superiority to their fellow sinners, and by disfellowship separate themselves.

There is still another phase of this schismatic spirit. There is much that is called Christian fellowship that is only worldly and of the flesh. Some have no higher idea of the communion of saints than to belong to the same denomination and enjoy themselves inside the walls which they have built to separate themselves from other members of the body of Christ. How different, this, from the church spirit, the Spirit of the Lord Jesus! That is the spirit of humanity, of self-abnegation, of sacrifice for the good of others: it rises above and spurns all separative distinctions, and rec-

ognizes the likeness of Christ in his disciples wherever it is found and gives to the disciple the soul-refreshing tokens of fellowship. How dear should Christians be to one another! They are dear to Christ and Christ is dear to them. They are alike reunited to him, and his Spirit is the bond, not of union merely, but of One who is so richly precious to them all.

But it comes to pass that the moment one enters into fellowship with Christ, the song of praise ascends to Jehovah. The mountains of Judah resound with the glad acclamations of worshipful praise. It is written, "Whoso offereth praise glorifieth God" (Ps. l. 23). Christ is our fellowship in praise to Jehovah.

Thus we have considered the first group of cities. We have seen that the instant one enters the refuge, Christ becomes his holiness, strength is furnished for fruitage, and he is embosomed in the sweet intimacies of divine fellowship, praise ascending to God.

II

We now turn to the trans-Jordanic group, those typical of Christ the rather in his relation to the outward earthly need of his disciples in their walk and warfare in the wilderness of this world.

4. The first was "Beser in the wilderness". "Beser" means a *rock,* and then that which was fortified by rocks, or, in the language of that time, a *stronghold.* Christ, then, is a "stronghold in the wilderness."

In these times the word stronghold has little meaning to us. But in the troublous days of old, neither valley nor plain was considered safe to dwell in, without a stronghold; hence the gray towers that are still seen standing in many of them, yielding as slowly to the attacks of time as they once did to the battle that roared at their gates. Perched on a rocky eminence, with foundations too solid to be undermined, the stronghold was the nucleus around which cities gathered. Jerusalem grew up around the old Jebusite stronghold on Mount Zion, the strongest natural fortress in Canaan. Athens had its Acropolis, Rome its Capitoline Hill. Edinburgh has its Rocky Castle, which is now its proudest ornament as it once was its strong defense.

So in spiritual things. Here and now, amid the world's noises and confusions, amid its disorders and tumults, amid the dangers arising from the hot strife between the forces of good and evil—indeed in all dangers—Christ is the stronghold of his people. The Psalmist sings, "The Lord is my rock and my fortress . . .and my high tower" (XVIII, 2),—a tower into which the righteous run and are safe (Prov. xviii. 10). The prophet Nahum says, "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him" (i. 7). It was this idea that inspired that grand old hymn of Luther's, which so stirs the Christian heart:

> "A mighty fortress is our God,
> A Bulwark never failing;
> Our Helper He amid the flood
> Of mortal ills prevailing.
> And though this world, with devils filled,
> Should threaten to undo us;
> We will not fear, for God hath willed
> His truth to triumph through us."

Christ is our stronghold in the wilderness.

5. The second of the trans-Jordanic group was "Ramoth in Gilead".

"Ramoth" means *a high place,* and "Gilead" signifies *a heap of testimony,* or *witness.* Christ is too high to be assailed, and we are in him though in the midst of testimony which exposes to assault on every side. He is our high place in our heap of testimony.

Our Lord said of himself, "The world hateth me, because I testify of it that the works thereof are evil" (John viii. 7). To his disciples he said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you" (John xv. 18, 19). And he adds, "Be of good cheer: I have overcome the world" (xvi. 33).

We read in the thirty-first chapter of Genesis that when Jacob with his family and flocks fled from his father-in-law, he was overtaken by the pursuing Laban. In the adjustment and settlement of their differences, they built a heap of stones, and Laban called it Jegar-saha-dutha, while Jacob called it Galeed,—the one the Chaldee and the other the Hebrew name for the same thing. It was said, "This heap is a witness between me and thee this day, therefore was the name of it called Galeed" (xxxi. 48),—a world having exactly the same radical letters as Gilead; and it is supposed that upon this spot rose the Gileadite refuge city.

It is one of the offices of the church, and of the Christian in the world, to be, and to bear, a testimony. Every sanctuary is "a heap of witness." As it lifts its spire in serene silence toward heaven, it is a witness for Christ and a testimony against the world. And did you ever know the spiritual body

that worships in the sanctuary to bear witness against the world, to testify against the darling sins of men, without being assailed therefor? A true, consistent Christian man is a standing condemnation of ungodliness and ungodly men. Is not he a marked object for the wicked? It is written that all who "will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). This pertains to our wilderness walk and warfare. But Christ is our high place—In him we are too high to be successfully assailed, and we bear our rejoicing witness to him who has been exalted to be a prince and Saviour.

6. The last of these cities was "Golan in Bashan."

The various authorities at my command differ among themselves as to the meaning of these words. As acceptable renderings as any, may perhaps be these: "Golan" means *way,* or *passage,* and "Bashan" means *slander.*

Our blessed Lord told his followers what should await them in the wilderness of this world. "Ye shall be hated for my name's sake" (Matt. x. 22); "men shall revile you, and say all manner of evil against you falsely, for my sake." (Matt. v. 2).

Oh, the power for ill in the tongue! From this, more than from any other human instrument the world of mankind is suffering. The apostle James calls that member "an unruly evil" (iii. 8). If I were capable of the sacrilegious assumption that Inspiration could be guilty of oversight, I would say that a letter has been omitted. The letter *d* ought to have been prefixed to the word *evil!* At any rate, the passage is true in either case. David prayed to be delivered "from the insurrection of the workers of iniquity, who whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words" (Ps. lxiv. 2, 3).

Oh, ye who have been attacked by venomed tongue, ye traduced, ye maligned ones! In your innocence possess your souls in patience. If you are suffering for your sins, you may as well take it patiently, for you are probably getting no more than you deserve. If you are innocent, most of all may you take it patiently, for your Lord and Master will be your vindicator. He will open for you a "passage" in the midst of "slander". His word assures of safety. 'Not a hair of your head shall perish' (Luke xxi. 18). "Nothing shall by any means hurt you" (Luke x. 19). Himself our refuge and sustainer, we shall pass through all unscathed.

Such is our consideration of the typical teaching of the six Cities of Refuge. If they have heretofore taught us of Christ's relation to the sinner to be saved, may they not now teach us also of his relation to sinner as saved? May we therefore apprehend him, for our inward need, as our holiness in wrestling, our strength for fruitfulness, our fellowship in praise to Jehovah; and, for our outward need, our stronghold in the wilderness, our high place in testimony, our passage in the midst of slander.

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

No man having put his hand to the plough, and looking back, is fit for the kingdom of God
Luke 9:62

A divided heart is not a good asset in the business of life. Lot's wife, giving a longing look towards Sodom, never took another step in the way of safety. One can't go forward while looking back. We must forget the things that are behind and forget self while pressing towards the goal of victory. One only truly lives when they consecrate all to win a world for God. We should do with our might what our hands find to do, in His name and by His strength. Looking backward is turning away from your leader, which means spiritual decline. The next step after looking back is going back,—going back into the Egyptian bondage and the indulgence of past evil habits. No one can plough a straight furrow when his attention is attracted with other things.

We are sent forth into this world to plough and cultivate for a great harvest. Our motto should be, "This one thing I do; I press towards the mark for the prize of our high calling in Christ Jesus." Gazing back at past failures and pitfalls is discouraging to the soul. Our only hope is in looking unto Jesus, beholding the incoming of His everlasting kingdom, until He says, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Therefore ye are no more strangers or foreigners, but fellow citizens with the saints Ephesians 2:19

Are not all nationalities to be made one in the household of God through Christ? "America for Americans" is one of the mottoes of spurious patriotism, adopted since the great War. Before the conflict it was "America for the World." How party selfishness narrows the horizon after the great victory! The only real Americans are the descendants of the savage Indians; all other citizens of the Republic are foreigners who have founded our great nation upon the principles of Christianity, inviting all races to become one in our government as they do in the kingdom of Jesus.

What a travesty it would be to exclaim, "Christ for the English, the French or the Americans." Our glory in the past has been in the building of a national refuge for oppressed people everywhere. Think of the shame of shrinking into our little selfish shell. Let all other nations take care of themselves. Are not the foundation stones of our Republic fatherhood and brotherhood, well laid by the Pilgrim Fathers, and will we attempt to dishonor them in the midst of their Ter-centenary celebration by proclaiming liberty for Americans? How can we pray the prayer "Thy will be done on earth as it is in heaven," where all are made one in God's Republic of freedom? Does not every denomination of Christians stand for a world church, like the recent Methodist Episcopal General Conference, where were representatives from nearly every nationality on earth? So, to be an American should mean to be a citizen of the world, where all are brothers.

"Christ for the world" is the Gospel proclamation. He died to make men holy; He would have us live to make men free. This nation has stood for Liberty enlightening the world, beckoning the world this way, of every tongue and race.

While it is yet Called Today—Psalm 95:7

"Live, live today. Tomorrow never yet
On any human being rose or set."

Golden opportunities improved mean golden streets possessed. Opportunity knows no tomorrow, for the life of immortals is one eternal *now*. One cannot act in the past or in the future; destiny is decided today. This is the point of time, the moment's space, that helps mold characters for the Parthenon of the skies. Many build only a temporary amusements show in this life.

"Build ye more stately mansions, O my soul!"

Birth is the beginning of death, and death the beginning of life. Humanity is an endless procession toward the golden fields of the silent land. All we leave on this side is our influence, more lasting than monuments. If we trust Christ and live for him today, nothing will harm us in all the future years. The past is a sample of blessedness blossoming in the fields of Providence every year. It is eloquent with voices of warning and hope. The past is full of memories of millions who have bequeathed to us inventions, discoveries, truths and civilizations. We have entered into their labors by acting in the ever-living present. We enjoy the liberties they died for, if we exercise eternal vigilance.

FEAR THOU NOT—Isaiah 41:10

It is said that these words are repeated more than five hundreds times in the Bible. Fear is weakness, faith is power. A celebrated general remarked that the lost battle is the one we believe is lost; therefore, defeat means a loss of faith. It is supplanted by fear, which is demoralization. Marshal Foch's headquarters were styled "The Temple of Faith." On the third day of the battle of the Marne, in one of the most vital moments in the history of nations, Marshal Foch telegraphed, "My centre is giving way, my right is falling back; the situation is excellent, I shall attack." This heroic decision won the battle and the war.

Just before our Civil War, John Brown and nineteen men, marching into Virginia, frightened all the South. Their fear was the beginning of defeat. In the year 1857, the banks of our country became afraid of each other and precipitated the great financial panic. Fear is also physical weakness. Christian Science is right in teaching people to affirm their faith, to declare their hope and to expect recovery from illness. Fear says, "I cannot;" faith, "I can and will." Fear is blind, faith beholds the invisible, the ideal and marches to victory. Fear is spiritual weakness; it is unbelief, the root sin of the race. When Mother Stewart and the women crusaders of Ohio made a praying tour of the saloons they had to face the rum sellers' revolvers, but they knelt and prayed just the same, protected by the shadow of the Almighty. There they began a spiritual conflict that finally ended in victory.

When Peter was afraid, he denied his Lord, but when filled with love and faith at Pentecost, his fearless sermon led three thousand to Christ.

Whither shall I go from Thy spirit, or whither shall I flee from thy presence?—Ps. 139-7

The ideal of Buddhism is an idol, sitting cross-legged, solemn, silent, negative, the image of dead desire. Hundreds of millions vainly seek rest and peace beside a feelingIss figure of stone. The Christian's God is eternally alive, infinitely able to supply all human need. What a transition from a lifeless stone to the bosom of infinite compassion and affection! It is like the mighty change from a prison to a palace. What a boon to know that your God is of infinite power in holiness, goodness, perfection of love, peace and happiness; to know that he is omni-present, everywhere waiting for your coming, preparing for your pleasure and usefulness, embellishing his worlds for your research, creating riches to make you munificent! How the sweet singer of Israel must have enjoyed his vision of the Infinite when he sang:

Whither shall I go from thy spirit?
If I ascend up into heaven, thou art there;
If I take the wings of the morning
And dwell in the uttermost part of the sea,
Even there shall thy hand lead me,
And the darkness hideth not from thee.

Only the infinite personality of the most high God meets all the requirements of an immortal spirit. Mysterious and vast in his greatness, yet "closer is he than breathing, nearer than hands and feet."

A CALL TO TRIAL AND SUFFERING
Arise; let us go hence.—John 14:31.

The disciples had left all and followed Jesus through the three years of his ministry. With delight even to ecstacy they listened to his wonderful words in the upper room, before the Holy Communion supper. Christ, seeing that the hour of all history was drawing near, when he was to grapple with sin, hell, death and the grave, gives his command to his desciples, saying, "Arise, let us go hence." How did the twelve meet that call? Poor, weak humanity fell asleep during the Master's agony in Gethsemane. He aroused them with the pitiful, plaintive cry of aloneness, saying, "Could ye not watch with me one hour?"

The next going was to the midnight trial, when they followed him afar off, and then, up Calvary's summit, they forsook him and fled. Do we do better than Christ's apostles when he calls us to suffer with him in the garden of trial or to be crucified with him in the full surrender and death of sin? Do we, his volunteers, obey his marching orders when the battles of peace are to be fought and the prisoners of hope to be taken?

The disciples rallied at Pentecost, put on the whole armor, went forth empowered by the divine baptism to win the world for their King. Shall we not arise and follow our Leader to victory?

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

The interest in the New Year centers in its symbolism. It will be really a new year only if our life is renewed, and new efforts made, and new achievements worked out, and new attainments woven into the web of our immortal life. Let us therefore this month and all the new year try to see and to realize the possibilities of our life. We may well study a few of the great men and women of sacred history, leading up to the best of all, Jesus, the Man of Galilee and the eternal Son of God. "Lives of great men all remind us, we can make our lives sublime."

Saul of Tarsus

Acts 7:54 to 8:3

Saul, born in Tarsus, of Jewish parents, was brought up in a careful home. As a Jew he was taught the tentmaker's trade, and was well instructed in the Holy Scriptures of the Old Testament. His father was a Roman citizen; so Saul was born a free citizen. He had the advantage of all that the city of Tarsus could afford to anyone. Graduating from its schools, he went to Jerusalem and took his college course under Gamaliel. Thus he, like Moses, was trained for world leadership of thought.

Saul's special sphere was the religious. He was strictly orthodox (Acts 23:6; 26:5; Phil. 3:5). The tragedy of his life came because he slavishly followed the teaching of the educated rulers of the Jewish Church. He was a formalist, a ritualist, a literalist, a narrow bigot, with a corresponding idea of God. Yet he was of "good conscience." (Acts 23:1-6; 26:19.) He had a great zeal, though blind. As a member of the Sanhedrin of seventy, he cast his vote against the Christians, and was present as a witness at the stoning of the "first Christian martyr," Stephen. Perhaps there he first got a jolt to his prejudice. But he resolved to stifle any compunctions of conscience. His attitude towards Christ was impulsive, fanatical, irrational, fiendish. He went to the High Priest and offered to stamp out the followers of Christ. (Acts 9:2.) He doubtless prayed to his God to help him; and his prayer was answered in an unexpected way, as he was nearing Damascus.

Saul fell from his horse. All his companions saw the light. Saul heard the voice distinctly. "Who art Thou, *Lord?*" He was certain it was a visitation of God. He was struck dumb and blind, as he heard that the Lord was no other than Jesus Christ. This was revolutionary. He was led into the city. He fasted three days. Ananias came to him; and gave him sight and his wonderful commission in life. He was Saul of Tarsus no longer. That is what is needed today. Millions in Christian America do not know Christ, Whom to know is life eternal. It is our privilege and duty to work and pray that all may be led to Christ, that they may know and love Him.

Saul of Tarsus Becomes Paul the Apostle

Acts 26:1-23

Who could have foreseen the future of Saul? How did he become Paul? There are many parallel cases today. Papini of Italy is a parallel. He was a red socialist, bent upon destroying everything of faith in God. He was far worse than Saul of Tarsus. He lived among the simple folk in the hills, and saw their faith, and saw their beautiful, calm lives; and he so met Christ. He became a Christian, and has written a wonderful "Life of Christ." Earl Caddock, a noted wrestler of America, is another parallel. Having made his pile, he went west and settled in a small town, and took up auto repairing for a diversion. He and his wife were leading a model life, except that it was not religious. One day an evangelist came to their door, and at last gained entrance. After a couple of hours, one of the hired men came, and found the three upon their knees. Caddock gave away most of his money and with his wife became an evangelist and went farther west. Meeting Christ is the secret. Let us study the case of Saul.

"I was not disobedient to the heavenly vision." The "heavenly vision" meant the spiritual vision, to see spiritual things, and see Jesus Christ as, not only a good man, but the divine Son of God. Saul had never even seen Jesus. Those that had seen and heard Him told Saul; and his knowledge was second-handed, and utterly unspiritual. The biggest things on earth, and in all our lives are not seen by the physical eye—truth, honor, virtue, love. Now Saul had a spiritual vision, truly "heavenly."

"I was not disobedient." Jesus said, "Not everyone that says, Lord, but he that doeth the will of my Father shall enter Heaven." Saul went as told, to Damascus, and did as Ananias instructed him, and at once began to preach Jesus as the Christ, the Messiah. When once truly acquainted with Christ, obedience was easy, and natural, and irresistible. We commend the moral courage of Saul. Like T. Roosevelt, he was willing to acknowledge a mistake, and publicly do what he saw to be the will of God. Channing Pollock and Fred Stone, and millions of others have been *men* like Saul, to acknowledge Christ.

The plot to kill Saul was known. He was let down through a window in the wall; and he escaped to Arabia for three years, to readjust his theology and make his plans. There also he was "caught up into the third heaven," and in Paradise he got his special knowledge of Jesus Christ. Gal. 1:17. As truly as Moses was with God on Sinai, Saul was with God; and so we all may "Dwell in the secret place of the Most High, and abide under the shadow of the Almighty." Psalm 91:1.

Paul the Missionary

Acts 13:1-12

Paul the Apostle received his ordination for special work at Antioch. "The Holy Spirit said, Separate Me Barnabas and Saul for the work whereunto I have called them." "Then when they had fasted and prayed and laid their hands upon them, they sent them away."

Dr. Luke gives us their itinerary in Acts. His work was in foreign lands, as foreign as

China or India is to Americans. It was the carrying out of Christ's "Great Commission," His last word to His disciples, "Go ye into all the world and make disciples of all nations." (Matt. 28:19.) The early Christian Church was missionary, and it was pre-eminently successful; but in later centuries it lost the missionary spirit, and lost the Holy Spirit; and the world was plunged into the dark ages. The Moravian Church, inspired by John Huss, was missionary; but most of the Protestant churches did not awake to their duty until the latter part of the eighteenth century. The Nineteenth century has been called the missionary century; and the churches expanded at home while they won millions to Christianity throughout the world. The first quarter of the twentieth century has passed all former records; and this century should see the evangelizing of the whole world. A church must be missionary or it will soon be missing.

Paul rested all his preaching upon the Old Testament and its fulfilment in Jesus Christ. In this he followed his Master. Jesus quoted the Old Testament continually, and thus set His seal upon all the important passages in the Bible, as we have it today. This is very important among those that question certain parts of the Old Testament. Paul rightly saw this vital truth; and his scheme of grace as outlined in his addresses and letters is the flowering out and blooming of the Jewish Scriptures. The Old Dispensation was not complete; but the New can be fully understood only when we see that Christ fulfilled the Old. "I came not to destroy, but to fulfill."

Paul always first entered into the synagogues of the Jews and gave them the first opportunity to accept Christ as their Messiah and Saviour. Jesus said that He came first of all to His Own people, the Jews. This has been remembered by the Christian churches of modern times; and strong missionary efforts have been made to bring the Jews into the Christian faith. Many great Jewish scholars, like Delitsch and Rabinowitz, have become Christian; but the majority of the nation still call themselves Jewish, and refuse to accept Jesus Christ as their promised Messiah. However, while they refuse to be called Christian, *millions* have come to accept Jesus Christ as the best man that ever lived, and they accept His teachings on life.

At Antioch in Pisidia, when the Jews contradicted Paul and blasphemed, "Paul and Barnabas spake out boldly, and said, it was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworth of eternal life, lo, we turn to the Gentiles. (Acts 13:46.) This statement brought great joy to the Gentiles, and the tide of Christian missions has been turned into the broad places of the inhabited earth. "I have set Thee for a light of the Gentiles, that Thou shouldst be for salvation unto the uttermost part of the earth."

Paul the Martyr

2 Timothy 4:1-8

Paul lived a checkered life, but the end was most glorious. "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness." "I am already being offered, and the time of my departure is at hand."

Paul was not anxious where he should go to preach Christ. His one desire was to know the will of God, that he might do it. He at one time tried to go into Bithynia; but the Holy Spirit did not permit him. So he waited, and the vision came to him. He saw a man standing and beckoning to him, "Come over into Macedonia and help *us*." He saw it was God's call, and he carried the gospel into Europe. We may claim the fulfilment of the same promise, "I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with mine eye upon thee."

Paul did not worry about the length of his life. His one concern was to fight the good fight as long as he lived. God is the best judge of the length of our life and the way to leave it. Paul was exposed often to torture and death, from wild beasts and wilder men; but he kept a steady faith in God. He was in the Euroclydon, in peril for two weeks, but he was calm, and communicated his faith to the others, 275 souls. (Acts 27:37.)

Paul did not begrudge anything he had. All his prospects in the Jewish Church (to become one of its great men), all his hopes of wealth, all the comforts and luxuries within his reach, were gladly given up for Christ. Everything of personal profit was relinquished that he might the more perfectly serve his Master and his people. He laid aside every weight and the sin of narrowness and bigotry, that he might run the race better.

Paul gloried even in his sufferings for Christ. Because he had been so exceptionally favored in being taken to the "third heaven,"

he was afflicted with a "thorn in the flesh"; but he prayed only three times that it might be removed, and then he bore it patiently. "In labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often." (2 Cor. 11:23-27.) I will glory of the things that concern my weakness, "that I may know Him and the fellowship of His sufferings." (Phil. 3:1.)

At Lystra, Paul was worshipped as Mercury, "The gods are come down to us in the likeness of men." He was often rejected by his own people; and at last he was tried and unjustly executed by the Romans. He had the blessed good fortune to be like his Saviour in sufferings and in death; and when his soul escaped from the "body of his humiliation," Paul was given an abundant entrance into the Kingdom of God, where weakness became strength, and mortality put on immortality. "Thanks be to God Who giveth us also the victory through our Lord Jesus Christ."

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

Atheism in our Universities. By Professor Alfred Fairhurst, A.M., Sc.D. The Standard Publishing Company, Cincinnati, Ohio. $1.50.

The gifted and devoted author of this book passed to his eternal reward before it was issued. However, the various chapters had been previously published in the *Christian Standard,* and were in part assembled by himself before he died. The work of seeing the book through the press was done by Dr. Fairhurst's devoted daughter, Mrs. Mary Fairhurst Baughn, who also writes an interesting sketch of her father's career and pays him a loving tribute, which indicates that he was a noble Christian man, as well as a scholar of rare ability. You feel confidence in the honesty of his thinking and the conscientiousness with which he reports data. Such a man would not willfully nor carelessly misrepresent.

Dr. Fairhurst was not a preacher nor a theologian, but a Christian scientist and teacher. He had no other interest than love of the truth and the cause of Christ to motivate his writings. His previous books, "Organic Evolution Considered" and "Theistic Evolution," are of signal value, and have done much to stem the tide of the evolution heresy. As a scientist he could look into the merits of the evolution theory from the inside. The first five chapters of the present book deal with evolution *per se,* and point out its weaknesses as a scientific hypothesis, and its utter inadequacy in accounting for the origin of life, sentiency, personality and all the highest phenomena in nature and human life. The chapter on "The Failures of Evolution" is alone worth many times the price of the book. The remaining chapters are occupied in showing forth the status of religion in a number of our American universities by means of questionnaires and open letters and answers. Dr. Fairhurst makes it clear that atheism does not dominate all our universities and that not all professors in the universities are opposed to the Christian religion. Indeed, many of them are earnest Christians. Nevertheless it is only too sadly true that the atheistic and anti-Christian temper prevails too largely in many of our centers of learning and that it is destroying the faith of many of our young people. The chief cause of such spiritual iconoclasm is the teaching of an unproved scientific hypothesis that the young people themselves can readily see is contrary to the plain and honest teaching of the Bible. Our author proves this to be the case by citing many concrete cases; therefore his argument is irrefragable. This is a book that everybody who is interested in the future welfare of our country should read and ponder.

Syllabus for New Testament Study. By A. T. Robertson, D.D., LL.D., Litt.D. George H. Doran Company, New York. $2.00 net.

This book is intended as "a guide for lessons in the class-room," as indicated by the author on the title-page. The method of the book is to give first a brief analysis of the various periods and books connected with the New Testament from "the interbiblical history" to the Revelation of St. John, and then to add the extensive bibliography that has

been issued relative to each section. Thus a vast amount of literary information is placed before the student. Perhaps his chief reaction will be one of discouragement, for he knows that he will never be able to read, or even examine casually, all those books. However, he will next reflect that such books have been written, so that he may be able to find what he wants in any particular field of New Testament study in which he may wish to specialize. It is not often we feel like making any criticism on a book by Dr. Robertson; but in this case we are constrained to say that we doubt the utility of giving such an extended list of books without indicating their attitude toward the New Testament and evangelical Christianity. Here all sorts of books, radical, liberalistic, mediating and conservative, are thrown together promiscuously, giving the student no safe guide in his reading. In only one case, so far as we can find, is any discrimination made, and that is in reference to "very radical works" on the life of Christ (p. 113). On the next page the heading, "Jesus Treated as a Paranoiac," may also be said to be sufficiently differentiating. If all this literature could be classified according to its evangelical attitude, it would be of untold value to students of all classes—and also to many of their professors. It must be said, however, that Dr. Robertson is acquainted with all the literature on the subject, both liberal and conservative, and hence proves himself a man of true scholarship.

Studies of Great Bible Characters. By Henry T. Sell, D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. Paper, 50 cents; cloth, 75 cents.

This book is the latest issue of Dr. Sell's well-known and widely circulated series of "Bible Study Text Books." A most engaging feature of this book—and the same may be said of its predecessors—is that it does not manhandle the Bible to fit it into a theory, but accepts it as it is and at its honest face value, and then draws from it the practical lessons it teaches us for today. What a rich treasury of edification it is when used in this way! In this book you might almost say that cameos of the chief Bible characters are chiseled, so that you can see them in real perspective and in life size. Their faults are not condoned, neither are their virtues ignored. Here are portraits of twenty-one personages of the Old and New Testaments. Their organic significance in the Bible plan is shown, and the vital lessons for our generation are aptly drawn.

Personal Evangelism. By Ernest O. Sellers. George H. Doran Company, New York. $1.50 net.

You may judge of the earnestness and spiritual quality of this book by its sub-title: "Studies in individual efforts to lead souls into right relations to Christ." Mr. Sellers is a well known and most successful evangelist, and has had a varied experience in this country and in other lands. There is no evidence of sensationalism in his methods. He believes in meetings for the preaching of the gospel, but he believes just as much in dealing personally with people in bringing them to a saving knowledge of Christ.

This book is what might be called a directory for winning souls to Christ. The contents are very rich and suggestive. Part I deals with the principles of evangelism, and lays them down in a practical and fundamental way. In Part II the author deals with "difficulties." Here the obstacles which people find in the way of seeking salvation are most luminously discussed. How, for example, would you deal with a person who says, "I am feeling all right; what more is needed?" No sections of the book are of more value than those which show how to treat backsliders, infidels, Jews, Adventists, Christian Scientists, Spiritualists, Russellites, etc. The book is brought to a finsh by an addendum of excellent books on the subject of soul-winning.

Questions Evolution Does not Answer. By John F. Herget. The Standard Publishing Company, Cincinnati, Ohio. 85 cents.

That is the *crux* of the whole matter—there are too many "questions which evolution does not answer." The fact is, it fails at the very points where it is most needed and where, for that very reason, it ought to show its greatest strength. Dr. Herget handles his material with rare skill; indeed, if he were a military commander and showed the same sagacity, he would be called "a master strategist." And the word "strategist" is used only in the good sense. He marshals his data every whit as honestly as he does it expertly. He has read far and wide on the subject in hand, and by quoting the advocates of evolution themselves, he shows that, by their own concessions, the theory is unproved at every vital point. For instance, if it cannot empirically account for a single origin, of what use is it? It is a theory that has been proved again and again to be afflicted with the malady of

anemia. Read Dr. Herget's capable book, and see for yourself and be convinced.

The Preacher's Old Testament. By Edward Mack, D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. Price $1.25.

The first thing to be said about this book is that it ought to have the widest possible circulation. Here the Old Testament is given its proper place as an inspired book, as a special divine revelation. Dr. Mack's book comprises the L. P. Stone Lectures at Princeton Theological Seminary for 1923. Dr. J. Ross Stevenson, the scholarly president of Princeton Seminary, has written a graceful introduction to the book, in which he says the following of the author: "In this course of lectures he does not first bewilder his audience by breaking up the books of the Bible into multitudinous parts, and seeking then by skillful orchestration to bring about a new harmony that may prove more delightful to modern demands. He takes the Old Testament as Jesus knew it and as the church has always believed in it, and shows the wholesome, soul-satisfying nourishment which the prophet of our day dare not overlook if he is to be faithful to his commission and declare the whole counsel of God." What we like about this scholarly book is that it does not shred the Old Testament, but leaves it intact to tell its own spiritual and uplifting story to the world. From this evangelical viewpoint the author reveals the riches of the divine Book for spiritual and homiletical purposes. It is truly a good book, this book of Dr. Mack's, for preachers and laymen alike. The theological student will find it most stimulating.

The Minister and His Greek New Testament. By Professor A. T. Robertson, M.A., D.D., LL.D. George H. Doran Company, New York. $1.75 net.

"The Greek compels one to pause over each word long enough for it to fertilize the mind with its rich and fructifying energy." So says Dr. Robertson in his stimulating book (p. 21). Through the influence of this book many a preacher will go back to his Greek New Testament, while many another who has never used the Greek will be led to master it, and find a rich treasure trove which it will open to him in his study of God's word. Dr. Robertson is right in insisting on a knowledge of the Greek whenever it is possible to attain it. It is the language in which the inspired penmen wrote the New Testament, or at least the greater part of it; and therefore to despise that language is to treat the Holy Spirit's selection of the *Koiné* (the vernacular Greek) without due reverence. A very technical and extensive knowledge of the Greek is not essential, our author holds, but here is a case in which "a little knowledge is not a dangerous thing," provided its possessor has humility and common sense. Of course, the more knowledge the better; but a working proficiency will answer in many cases, so that one can exegete intelligently with such helps as may be at his command. At a certain Bible school of theology last summer we heard Dr. Robertson lecture on the Acts of the Apostles. With his Greek Testament before him, he certainly brought out of the Bible treasures both new and old, so that we could see how many suggestive truths would be missed by one who had no knowledge of the Greek. Dr. Robertson has written many useful books, but none of them excels this one for practical value to the minister of the Word.

The Einstein Theory: Relativity and Gravitation, with Some of the More Significant Implications. By L. Franklin Gruber, D.D. LL.D. The Lutheran Literary Board, Burlington, Iowa. Art cover (very attractive), 95 cents; cloth, $1.35.

We have heard Dr. Gruber lecture on the Einstein theory, when he used the extemporaneous method without manuscript or even notes. Thus we know that he has his subject well in hand, profound as it is. In this book he explains the conception "for the general reader," as the title-page informs us. By the general reader is meant the reader who has a fair general knowledge of science and philosophy, so that he will understand the more common technical terms. To explain the theory here would simply be to reprint the book. Those who desire a concise statement of what the theory is will find its best exposition in this work, which is written in as clear and simple a style as is possible in the circumstances. But what is the practical outcome and value of Dr. Gruber's exposition? It is this: the doctrine of relativity proves that the universe, vast as it is, still is finite; therefore it must have had a beginning; therefore a Creator. It is also dependent; therefore it requires an omnipotent and absolute being to uphold it. It is also shot through with intelligence, revealing purpose; therefore its Creator and Preserver must be the personal God of Christian theism. That is the logical outcome of this latest and deepest philosophy.

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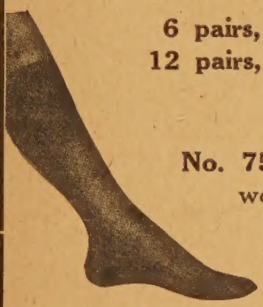

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